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# EXCAVATIONS AT NUZI

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VOLUME III

## OLD AKKADIAN, SUMERIAN, AND CAPPADOCIAN TEXTS FROM NUZI

BY

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## INTRODUCTION

PRACTICALLY all the tablets published in this volume were excavated by the Harvard-Baghdad School Expedition at Nuzi during the season 1930-31, when Mr. Richard F. S. Starr and the present writer were Director and Epigraphist respectively. Only a few come from the season of 1928-29, when Professor Robert H. Pfeiffer was Director. In 1928 Professor Pfeiffer, in an effort to discover what lay beneath the Hurrian city of Nuzi, began to sink a shaft in the palace area in a room known as L 4, and in the course of the ensuing excavation a Cappadocian tablet (No. 223 in the present volume) was discovered at P. II A,<sup>1</sup> 1.27 meters below the first Nuzi stratum, or 2.17 meters above present plain level. It was apparently in this same stratum that the Sumerian tablet, No. 228, of the time of the Third Dynasty of Ur<sup>2</sup> was discovered, but unfortunately its exact location in the strata has not been recorded. At P. IV, 3.48 meters below the Cappadocian level, or 1.31 meters below present plain level, a further discovery was made of two tablets written in Old Akkadian (Nos. 15 and 207). During the same season three other Old Akkadian tablets (Nos. 126, 148, and 150) were found, which are recorded as having come from Room S 151. As this room, however, is located on the extreme northeast edge of the mound and was never excavated below the topmost Hurrian level, it would seem most improbable that the tablets were discovered there. The character of the texts and their contents, particularly the occurrence of the unusual personal names, Ishma-il the younger and Ishma-il the older, and the city name Gasur, indicate quite definitely that the tablets belong to the collection found in L 4, and consequently some mistake must have been made in recording them; unless, of course, they were excavated by the Nuzians themselves and were preserved by them.

During the season 1930-31 the shaft in L 4 was extended and carried down to virgin soil, and it was in the course of this excavation that the great majority of the tablets herein published were discovered. The Cappadocian tablets, Nos. 224-227, were unearthed at the same level as the one in 1928-29, viz. P. II A, and in the same stratum there were discovered

<sup>1</sup> P. = "pavement" is used to designate the hard-packed dirt floor of a room.

<sup>2</sup> The evidences for the date of the tablet are the script, content, and personal names. The latter all appear in Huber, *Personennamen aus der Zeit der Könige von Ur und Nisin*.

American Pottery Museum, New York. \$22.00 for  
Nos. 1-15, 17, 19-20, 22-25,



tablets 229 and 230, fragments manifestly of one tablet, the text of which is unfortunately not extensive enough to be dated with any certainty. These fragments mention various amounts of grain (ŠE) for (*a-na*) different persons, whose names are preceded by the personal name determinative, which does not occur in Cappadocian texts. They may belong to the early part of the Old Babylonian Dynasty. All the tablets of the Agade period, Nos. 1-222, were found between P. III (4.13 meters below the first Nuzi level, or .69 meter below present plain level) and P. IV (1.31 meters below plain level), on P. IV, between P. IV and P. V (1.96 meters below plain level), on P. V, and one tablet, No. 160, was found on P. VII (2.55 meters below plain level). The character and contents of this tablet, especially the mention of the *sag-sug*, official Zuzu, suggest that it belongs to the other tablets, and its presence so much below the others is somewhat of a mystery. It would seem to have got out of place through some accident, but P. VII, where it was found, was of the same culture as P. III to P. V, where the rest of the tablets were discovered, so it is possible that the tablet belongs properly to P. VII.

The fact that the tablets of the Agade period (except No. 160) were found scattered between P. III and P. V, through 1.27 meters of excavation, would at first sight suggest that they do not form a single collection, but come from different periods. A study of the texts, however, shows that this is not the case. The names of the same individuals appear in tablets from different levels, as, e.g., Shu-Ishtar of Hamazi, the *sag-sug*, official Zuzu, and Ishma-il, the son of Tammil; and furthermore, what puts the matter beyond all question is the fact that duplicate tablets come from different levels. For example, No. 151, which came from the very bottom (P. V), duplicates in part No. 153, which came from the top. Likewise No. 51 is a duplicate of No. 52, and No. 56 of No. 57, and yet they came from different levels. Furthermore, No. 37 is quite clearly a fragment of No. 38, and yet it was found in a different level. The explanation of the apparent mystery is that the people who lived on P. V rebuilt their houses and made a new pavement higher up at P. IV; the same people occupied both levels and the upper pavement is due to their rebuilding operations.

The tablets are of various shapes and sizes. Two of them, Nos. 2 and 222, are square cornered and square edged, and flat on both sides. Three of them, Nos. 219-221, are round, rather flat on the obverse and convex on the reverse. The rest of the tablets are rectangular in shape, with rounded corners and rounded edges. Most of them are more or less flat on the obverse and convex on the reverse, but a goodly number tend to be convex



on the obverse as well as the reverse, thus differing very slightly in their sides. As is usual with tablets of the Agade period, the script is good, but the surfaces in many instances are badly preserved, so that the text is often very difficult to read. The copies are naturally clearer than the originals in many cases, but they reproduce rather faithfully the general shape and condition of the several tablets and the idiosyncrasies of the different scribes. Nos. 1-4, 219-221, and 231 are almost exactly the size of the originals, but the others are somewhat larger. In so far as economy of arrangement on the plates would permit, the tablets of similar contents and those containing the same expressions have been grouped together. The photographs at the end of the volume are added to illustrate, more accurately than copies can do, the more important scripts presented by the tablets.

A few tablets contain lightly incised characters, made apparently after the clay was nearly dry, and this again is reproduced in the copies. No. 142 is almost wholly of this character, and likewise No. 180. In No. 107 the last four lines are lightly incised, the left edge of No. 5, line 10 in No. 70, lines 14 f. in No. 71, and IV 15 in No. 187. Some tablets, on the other hand, are very deeply incised, and are written in large characters, particularly Nos. 117, 217 and 218. Some of the personal names in the tablets have check marks (the sign PAP) against them; see 51 I 5-7; 130: 9; 187 IV 15; 188 I 3, 9, II 1, III 6, 20, IV 5, 7, 14. It is not altogether clear why these names are thus checked, and it is to be noted that in the duplicate of No. 51, viz. No. 52, the check marks are absent.

The early Sumerian and Old Akkadian texts (Nos. 1-222) come manifestly from a time fairly early in the Agade period. The preposition "against, over" is always written *al* and never *eli*, into which form it developed by the time of Shargalisharri, if not earlier.<sup>1</sup> The orthography is consistently that of the early period,<sup>2</sup> and the confusion in the voiced and unvoiced stops, so general throughout the texts, also suggests an early date. The palaeography, and other evidences, like the archaic sign SILA (222 III 6) or TA + KUR (165: 1, 9, 12, 15, 18) and the spelling, *eš<sub>8</sub>-ga-sar* (11: 4), in place of the later *ga-eš<sub>8</sub>-sar*, confirm this dating.

The personal names in the texts differ very decidedly from those in the tablets from the upper levels of the mound, which belong to the Hurrian city of Nuzi. The excavations showed a decidedly different culture for the city in the Agade period, and it bore manifestly a different name. The place

<sup>1</sup> See S. Smith, *Journal of the Royal Asiatic Society*, 1932, p. 300, n. 14.

<sup>2</sup> For this see, e.g., Thureau-Dangin, *Revue d'Assyriologie*, XXIII, 28 f.; Ungnad, *Mitteilungen der vorderasiatischen Gesellschaft*, XX, 2, pp. 21 ff.



name that appears most frequently in the texts, some 19 times, is *Ga-sag+gunu*<sup>5</sup>. In 57:8 and possibly 194:14, where the second sign is partly obliterated, the name is written with *sag* not gunufied, *Ga-sag*<sup>ki</sup>, in which form it appears in a votive inscription of Ititi of Ashur,<sup>6</sup> recording the dedication of a certain object "out of the booty of Gasag" (*in sa-la-ti ga-sag*<sup>ki</sup>) to the goddess Ishtar. This is the only reference to the city outside of our collection of tablets, and curiously enough the name Ititi appears a number of times in our texts. That *Ga-sag*<sup>ki</sup> is simply a variant writing of *Ga-sag+gunu*<sup>ki</sup>, and not a different city, is proved by the fact that in the duplicates, Nos. 56 and 57, the city name is written with "*sag*" in one and with "*sag* plus *gunu*" in the other. This variant writing suggests that *gunu* with *sag* has no significance here, even as it has none with certain other signs in the early period, e.g., *il*, *šim*, *bappir*, *un*, and *lu*, which signs have the same phonetic values whether gunufied or not. Unlike them, however, *sag* when gunufied regularly takes on new values, viz., *sūr*, *šūr*, *kūš*, *dūl*, and if its value remains unchanged in our city name, it would indicate that the sign when gunufied includes also all the values of the simple sign.<sup>7</sup> In that case *sag+gunu* must be given the value *sag*<sub>6</sub>.<sup>8</sup> On the other hand, *sag* in 57:8 may be simply a defective writing of *sag+gunu*, and this is supported by the fact that no upright wedges whatsoever appear in the first part of the sign. Although not absolutely necessary to the sign *sag*, an upright wedge is added to it everywhere else in our texts, so that the omission of all upright wedges in 57:8 would seem to indicate a slip on the part of the scribe. In this case the city ought to be called *Ga-sag+gunu*, or *Ga-sūr*, if that is the correct value of the second sign here. That Gasag or Gasur, whichever is correct, was the name of our city in Agade times is suggested by the frequency of its occurrence (some 19 times, as already noted) and the conditions under which it is mentioned. In that case the name Nuzi must have been given to the city by the Hurrians when they overran the region, and we have the unusual phenomenon of a city's name being changed with the advent of a new race.

With the exception of an inscription of Naram-Sin found at Nebi Yunus,<sup>9</sup> our tablets are the only early Sargonid texts that have ever been

<sup>5</sup> *Ga-sag+gunu* also appears as the name of a king in 134:1.

<sup>6</sup> See Schroeder, *Keilschrifttexte aus Assur historischen Inhalts*, II, 1:5.

<sup>7</sup> Professor Poebel would make this a rule for all the signs, according to a communication to the writer.

<sup>8</sup> A restricted form of Thureau-Dangin's system of transliteration, amplified by Deimel, is followed throughout this volume. For example, I do not give *dē* the value *te*<sub>4</sub>, as Thureau-Dangin does, nor *ti* the value *dī*, nor *ba* the value *pā*, nor *da* the value *tā*, nor *ga* the value *kā*, nor *zu* the value *šā*, etc. To do so is to rob Old Akkadian of certain of its peculiar features, which it is important to retain.

<sup>9</sup> Published by Lehman, *Materialien zur älteren Geschichte Armeniens und Mesopotamiens*, p. 6, No. 2.



discovered in northern Mesopotamia, and for that reason they are of peculiar importance as throwing some light on the beginnings of Ashur, since Gasur was not far from Ashur and doubtless represented the same racial stocks. In our texts we have the earliest known mention of that city (36 VI 2; 37 I 3; 151 I 11; 153 X 2; 154 I 11; 160 IV 5; 169: 15, always written *A-šir<sup>10</sup>*), but never does the name of the god Ashur appear, except in the Cappadocian texts as an element in personal names (see 224: 3, 8; 227B: 1; 227F: 3). The absence of Ashur in the early texts would seem to indicate that he was unknown then and that the city name was older than the divine name, unless the knowledge and worship of Ashur had not spread as far as Gasur in Agade times, which seems most unlikely. Racially the inhabitants of Ashur were doubtless as mixed as those of Gasur, but it is of some interest to note that the only citizen of Ashur, definitely called such in our texts, bore the Semitic name of Aḥu-ṭāb (36 VI 1; 37 I 2; 151 I 10; 153 X 1; 154 I 10).

The tablets from Gasur are largely business documents similar to those published by Thureau-Dangin,<sup>10</sup> de Genouillac,<sup>11</sup> Legrain,<sup>12</sup> and Nikolsky.<sup>13</sup> Their chief interest is the personal names that abound in them, and these, as one might expect, are more akin to those found in the Obelisk of Manishtusu<sup>14</sup> and in the Susa texts than to those in the tablets from Telloh. An examination of the names shows that the great majority are Semitic; a number are Sumerian, and relatively few are foreign (i.e., non-Semitic and non-Sumerian), but none of these is definitely Hurrian, Elamite, or Gutian. A name like *E-wi-rí-ki-ra* (185 II 3) at first sight might be regarded as Hurrian because of the first element *e-wi-rí*, but the second element, *ki-ra*, is not Hurrian, in so far as we know; it is not certain to what language it does belong. *Zi-gi* appears once in our texts as a personal name (187 III 11), but there is nothing distinctly Hurrian about this word, even though it is frequently used as a personal name in the Hurrian texts from Nuzi. It never occurs in the Nuzi texts, for example, in conjunction with definite Hurrian elements like *tilla* or *tešup*. Another name, *Iḥ-lu-ug* (27: 9 *et passim*), contains what might be the Hurrian element *ehlu*, but *ug* is not Hurrian, according to our present knowledge. This name, like *Ib-ru-ug* (208: 1), may possibly be Gutian, but both could be preterite Semitic forms. The names *Bu-ga-šum* (22: 4 *et passim*) and *É-bu-*

<sup>10</sup> *Recueil de Tablettes Chaldéennes*, and *Inventaire des Tablettes de Tello*, Vol. I.

<sup>11</sup> *Inventaire des Tablettes de Tello*, Vol. II.

<sup>12</sup> *Délégation en Perse*, Vol. XIV, pp. 62 ff.

<sup>13</sup> *Documents of Business Administration of Chaldea* (in Russian), Vol. I.

<sup>14</sup> Published by Scheil, *Délégation en Perse*, II, 6 ff.



*ga-šum* (153 II 16) evidently contain the god name *Bugašum*, which may be identical with *Bu-ga-aš* of the Kassite documents and *Bugašu* of the Nuzi texts,<sup>15</sup> but that does not make the personal names in which the element appears either Kassite or Hurrian. The common Hurrian element *ar* occurs in two names, *A-rí-ḫu-ḫa* (153 VIII 4) and *A-rí-iš* (146: 5 *et passim*), but *ḫu-ḫa* does not seem to be Hurrian. *Ariš*, however, is strikingly like the Hurrian name *Arisen*,<sup>16</sup> and may be composed of Hurrian *ari* plus the suffix *š*. On the other hand, the word can be explained as a perfectly good Semitic form, and as such it is actually found, for example, in a letter of the Agade period published by Sidney Smith.<sup>17</sup> The presence of a single element in a personal name, that appears to be Hurrian, does not make the name Hurrian; all the elements must be Hurrian. Accordingly, not a single name in the Gasur texts can be shown to be Hurrian,<sup>17a</sup> so that the Hurrians must have come to Gasur some time after the Agade period. This is also borne out by the evidence of the excavations at Nuzi, where the Gasur strata and the later Hurrian strata show a decided difference in material remains. It is likewise supported by the conclusions to be drawn from the excavations at Tell Billah<sup>18</sup> and the investigations of Götze, based upon the records from Boghaz-köi and the evidences of archaeology.<sup>19</sup> Hence Speiser was wrong in his *Mesopotamian Origins* in placing the Hurrian migration as early as the third millennium B.C., and in a later article he has recognized this fact.<sup>20</sup> In the light of all that we know at present the Hurrian migration occurred not earlier than the beginning of the second millennium, probably just after the golden ages of Hammurabi in Babylonia and the Twelfth Dynasty in Egypt, at a time of weakness when the Near East could easily have fallen prey to an invading horde like the Hurrians.

In our list of personal names we would naturally expect to find some of Elamite origin, and yet there does not seem to be a single name that is certainly Elamite, and only a few that are possibly so. *Za-na* (188 III 18, IV 21) is found as a god name or epithet in certain Elamite texts,<sup>21</sup> and the same is true of *Bu-ul-ma* (185 IV 15), written in exactly the same way,

<sup>15</sup> See the note on *Bu-ga-šum* in the INDEX OF PERSONAL NAMES below.

<sup>16</sup> See Thureau-Dangin, *Revue d'Assyriologie*, IX, 1 ff.

<sup>17</sup> *Journal of the Royal Asiatic Society*, 1932, p. 296, No. 121205, line 40.

<sup>17a</sup> Neither is there a single Hurrian name in the Cappadocian texts from Nuzi (Nos. 223-227), nor in the text from the time of the Third Dynasty of Ur (No. 228), which is wholly Sumerian.

<sup>18</sup> See Speiser, *Annual of the American Schools of Oriental Research*, XIII, 24.

<sup>19</sup> *Zeitschrift für Assyriologie*, XLI, 244 ff.

<sup>20</sup> *Op. cit.*, pp. 24 ff.

<sup>21</sup> See Scheil, *Délégation en Perse*, III, 75, 128a.



<sup>22</sup> *Bu-ul-ma*.<sup>22</sup> The personal name *Ti-ru-ša-ki* (129: 13; 156: 7; 197: 10) is strikingly like *Ti-ru-tur*,<sup>23</sup> if we give the last sign, *tur*, meaning "son," its regular Elamite value *šak*, reading *Ti-ru-šak*.

The city of Gasur, as the name suggests, was doubtless of Sumerian origin,<sup>24</sup> but its Sumerian population by the Agade period had been largely replaced by Semites with a sprinkling of foreigners, whose affinity it is impossible as yet to determine with certainty. Many of them were doubtless descendants of the aborigines of the land, men with names like *Hirḥaša*, *Hiwiriš*, *Huzuziš*, and the like; but some of them were probably the result of foreign infiltration.

A striking fact about the personal names in our texts is that an unusually large number of them (approximately one-fifth) are characterized by the iteration or reduplication of one syllable, names like *Abubu*, *Ababa*, *Aḥuḥu*, *Aḥaḥa*, *Belili*, and *Ititi*. As is well known, iterative names were characteristic of the Agade period, but in course of time they tended to disappear, until in the period of the Third Dynasty of Ur they were scarcely found at all in Babylonia. In Elam, however, they continued in frequent use,<sup>25</sup> and likewise in Cappadocia.<sup>26</sup> This would suggest that the device was of foreign origin, because it declined in use as foreign influences declined, and it is found in most frequent use in those periods when foreign influence was strongest and in those regions most open to foreign impacts, being found more frequently in the north and northeast than in the south.<sup>27</sup> But foreign as may have been the origin of the device in Mesopotamia, it does not necessarily follow that all iterative names found in Mesopotamia are foreign, as some have supposed. The device was a common one the whole world over,<sup>28</sup> and if not original in Mesopotamia, it could have been easily imitated by the natives. The iterative names in our texts, with one or two possible exceptions, can be shown to be either Sumerian or Semitic, chiefly the latter, as I have shown elsewhere.<sup>29</sup>

Many of the personal names in the Gasur texts are iterative because the

<sup>22</sup> Scheil, *op. cit.*, XXIII, No. 213 Rev. 5 (see note).

<sup>23</sup> Scheil, *op. cit.*, III, No. LXIII, 1, 6, 7, 8. For this and the previous reference I am indebted to Dr. Cameron of the Oriental Institute, Chicago.

<sup>24</sup> For the Sumerian word, *ga-jūr* (*sag + gunu*), see Deimel, *Sumerisches Lexikon*, p. 555, No. 68.

<sup>25</sup> See the various volumes of the *Délégation en Perse*.

<sup>26</sup> See Stephens, *Personal Names of Cappadocia*.

<sup>27</sup> The proportion of iterative names in the Gasur texts, for example, is much higher than in the texts from Lagash of the same period.

<sup>28</sup> See, e.g., Lidzbarski, *Ephemeris*, II, 20; Junker, *Zeitschrift für ägyptische Sprache*, LXIII, 59-63; Ranke, *Die ägyptische Personennamen*, pp. 23, 44.

<sup>29</sup> "The Iterative Names in the Old Akkadian Texts from Nuzi," *Revue d'Assyriologie*, XXXII, 51 ff.



divine names constituting an element in them are iterative. An unusually large number of gods in the Gasur pantheon bear names of this character, e.g., *Ba-ba*, *Bu-bu*, *Da-da*, *Du-du*, *Ma-ma*, *Mu-mu*, *Ku-ku*, *Na-na*, and *Zu-zu*. Some of these are Semitic; others are manifestly of foreign origin, but whether foreign or not they are invariably combined with elements that are Sumerian or Semitic, chiefly the latter; cf., e.g., the personal names *Da-Baba*, *Pû-Mama*, *Pû-Zuzu*, *Šu-Dada*, and *Baba-ilī* (AN).

According to the evidence of our texts, then, the population of Gasur in Agade times was overwhelmingly Semitic; but whether any of the inhabitants were West Semitic is not so clear. The personal name *A-mur-ru-um* appears once in our texts (167:8), but it plainly has no other significance than "the Westerner," and lacks probably an ethnic connotation. In the personal names there are no West Semitic verbal forms; forms, for example, with the preformative *ya*. One of the most frequent names in the texts is Ishmael, but always written *Iš-mā-il* (AN), and never *Ya-aš-ma-aḥ-el*, in which form one ought to find it if it is to be regarded as West Semitic. Similarly we get *I-da-il* (var., *-il*), but never *Ya-daḥ-el*, and *I-tūr-<sup>d</sup>Sin*, but never *Ya-ta-ar-<sup>d</sup>Sin*. On the other hand, the personal name *Zu-ki-ki* looks like a variant of the Akkadian *Šu-Ki-ki*, "he of Kiki," which also occurs in our texts, and may be compared with the West Semitic name *Zu-i-la*,<sup>30</sup> where *zu* corresponds apparently to the early Aramaic *zū*, Arabic *dhū*. More definitely West Semitic is the personal name *Ha-la-la* = *Ha-la-ila*, composed manifestly of two West Semitic elements *hala* and *ila*.<sup>31</sup> Similarly, the variant names, *En-na-ilum* (AN), *En-na-lum*, and *En-na-il*, may suggest that the first two are Akkadian and the last West Semitic, *Enna-el*, "Behold El!" Another name, *Ī-lī-il* (AN), "El is my god," is absolutely identical with the biblical name *יְהוֹאֵל*. At best, however, the indications of West Semitic influence at Gasur are comparatively slight, and it is to be doubted whether West Semites composed any considerable part of the population, if any at all. The population was overwhelmingly Semitic, but it was Akkadian and not West Semitic. Hence it is not surprising to find among the personal names in the texts the not infrequent one of *A-ga-dē-um*, with its variant *A-ga-ti-um*, i.e., "the Akkadian."

It was a remarkable achievement on the part of Sargon of Agade that he changed within the space of a few years the whole complexion of the mighty empire that he wrested from Lugalzaggisi, transforming it almost over night from a Sumerian to a Semitic realm, almost wholly so linguisti-

<sup>30</sup> See Bauer, *Die Ostkanaanäer*, pp. 42, 75, 81.

<sup>31</sup> Cf. the names *Su-mu-ha-la* and *Su-mu-i-la*, Bauer, *op. cit.*, p. 39.



cally and at least partly so culturally. And all this is reflected in the tablets from Gasur. Like the other texts from the Agade period and in striking contrast with those both before and immediately after, they are written very largely in Semitic, i.e., Old Akkadian; but all names of occupations and professions with one exception, *rubâum* (175 III 9), all names of domestic animals, grains, drinks, bronze utensils, and products in general are written with their Sumerian ideograms, indicating that for their cultural life the early Akkadians were largely dependent upon the Sumerians. The Gasur texts disclose all the varied business activity of a prosperous community, even to buying and selling on the instalment plan; and the commercial dealings of the community extended over a considerable portion of Sargon's far-flung empire. Over forty place names are mentioned in the texts, ranging all the way from Ashur on the west to Simurru and Hamazi on the east, and as far south as Agade and Kalum. Sargon and his dynasty were not iconoclasts, but mighty builders. They borrowed much, but they contributed much; and a tribute to that contribution is found in our small but cultured and important city of Gasur.

A feature of the personal names of the Kassite period in Babylonia and to a less degree of the Cappadocian names is the use of prefixed surname elements like DUMU, "son of."<sup>32</sup> In the same way a number of names in our texts have prefixed elements. One of these, DUMU, appears in both the Kassite and Cappadocian tablets, but the other three do not, viz., DAM, "wife of," SAL, "woman of,"<sup>33</sup> and *šu*, "he of," which in this connection means "son of," as is indicated by the comparison of *Šu-ì-lí-su šu Mu-mu* (158 III 16 f.) with *Šu-ì-lí-su mâr Mu-mu* (164: 4 f.). In so far as I know this use of *šu* is found elsewhere only in Legrain, *Délégation en Perse*, XIV, 82: 2, 4, but it is rather common in our texts.

Another feature of both the personal names and the place names is the occasional use of suffixed elements for purposes of differentiation. The name *Iš-mâ-ìl* has three such suffixed elements to distinguish the different individuals who bore this name, viz., GAL, "the older," TUR, "the younger," and TUR-DAR.<sup>34</sup> These elements would seem to be the earliest examples of our "senior" and "junior," so frequently attached to personal names. The only other personal name that is thus marked is *Igi-si<sub>4</sub> tur* (a Sumerian name). The place names that have distinguishing elements at-

<sup>32</sup> For the former see Clay, *Personal Names of the Kassite Period*, p. 45; for the latter see Stephens, *op. cit.*, p. 4.

<sup>33</sup> This appears only once, 153 VIII 6, SAL *Bêl(lî)*, and seems to be a scribal error for DAM.

<sup>34</sup> The significance of DAR here is not clear. It may be *guru* = *banûm*, to make the whole expression mean "the youngest born"; cf. Poebel, *Zeitschrift für Assyriologie*, XXXVIII, 90 f.



tached to them are *Bàd-lugal<sup>ki</sup>* and *Maš-gán<sup>ki</sup>*. The former appears once with the addition of GAL, "the great,"<sup>35</sup> while the latter is found with no less than three distinguishing elements: *Maš-gán<sup>ki</sup>-gal*, "Great Mashgan," *Maš-gán<sup>ki</sup>-tur*, "Little Mashgan," and *Maš-gán<sup>ki</sup>-bíl*, "New Mashgan."

In the transliteration of several of the place names and personal names there is some uncertainty because they may be read as Sumerian or Semitic. For example, *Maš-gán<sup>ki</sup>* could just as well be read *Maškanum<sup>ki</sup>*, and *Ili-rê-ûm* ought perhaps to be read *Dingir-síb*. Another uncertainty is found in the personal names containing the element AN. In cuneiform this is often the designation of the god Anum, and that Anum was used as an element in personal names at Gasur is clear from names like *Ā-nûm* and *Šu-a-nûm*, var., *Šu-â-nu-um*. On the other hand it is clear from the variant *En-na-il* for *En-na-AN* that AN should sometimes be transliterated *il*. Furthermore, *Gu-lî-lum*, a variant of *Gu-lî-AN*, and similar pairs of variants indicate that *ilum* is another reading of AN; and in view of variants like *lî-lî-ba-ni* and *AN-ba-ni*, *lî-lî-dan* and *AN-dan*, it is apparent that *ilî*, "my god," or more correctly for the early period *ilî*, is still another reading of AN. Hence *Anum*, *il*, *ilum*, and *ilî* are all possible readings of AN, and which of these should be followed in particular instances is not always clear. A similar uncertainty attaches at times to the transliteration of NI. For example, *Za-NI-NI* is manifestly a variant writing of *Za-lî-lî*, and ought then to be transliterated *Za-lî-lî*, but to do that is to give in one instance the same name to father and son, because in 197: 3 f. *Za-lî-lî* is set down as the son of *Za-NI-NI*, i.e., *Za-lî-lî*. In that case the difference between the names of father and son would appear only in the written and not the spoken word.

The month names that appear in the texts are four in number: *ik-zum*, *ha-ni-id*, *za-lul*, and *ga-da-ad*.<sup>36</sup> The first of these has been found previously, but the other three are new.<sup>37</sup> One of these, *ha-ni-id*, appears twice (41: 10; 82: 8),<sup>38</sup> and is so much like *ha-ni-i*, which appears in *Recueil de Tablettes Chaldéennes*, No. 117, Rev. 4, that the last sign in the latter, *i*, must surely be a mistake for *id*, and the name should doubtless be read *ha-ni-i[d]*.<sup>39</sup>

<sup>35</sup> Cf. רַבָּה רַבָּה, Amos 6: 2.

<sup>36</sup> I previously read this name as *ga-da-lâl(?)*, *Annual of the American Schools of Oriental Research*, XIII, 10. The last sign is faintly preserved, but it would seem quite definitely to be *ad* rather than *lâl*.

<sup>37</sup> For the month names of the Agade period previously known, see, e.g., Scheil, *Revue d'Assyriologie*, XXII, 153.

<sup>38</sup> It also appears as a personal name in 125: 2.

<sup>39</sup> I wrote to the Constantinople Museum to have Thureau-Dangin's copy checked, but I received no reply to my request.



The tablet that is perhaps of greatest interest in the collection is the "map" (No. 1). Since it was found among business documents and has on it a record of land, it is natural to suppose that it was prepared to indicate the location of some estate. In the center of the map is a circle, to the left of which appears the inscription, 10 BUR 10 BUR minus 6 GÂN MA<sub>4</sub>-A, i.e., "180 + 180 - 6 (354) *gan* or *iku* of cultivated land" (slightly more than 300 acres). To the right of the circle is another inscription, apparently continuing the first and reading as follows: *ša-at A-za-la*, "belonging to Azala." Whether Azala is a personal name or the name of a city, indicated by the circle, is not clear.<sup>40</sup> It is to be noted that other circles on the map do indicate cities, but they all have their names written within the circles. Unfortunately only one of them is completely preserved, viz., *Maš-gân-bâd-ib-la*, if we read the name as Sumerian, or *Maškan-dûr-ib-la*, if we read it as Akkadian. This appears in the lower left-hand corner of the tablet, on the side that is inscribed IM-MAR-TU, "west." The opposite side is inscribed IM-KUR, "east," and following KUR after a small space is another inscription beginning with *ba*, but the other signs are unfortunately broken away. In the left-hand corner of this east side of the map is another city which may possibly be *Gu-zî-ad* (a city name that appears in 36 II 6), but only the last sign, *ad*, is clearly preserved. A third city appears to the right of the center of the map, but only the first signs are clearly preserved, *Bi-ni-za* . . . Running through the center of the map, apparently from north to south, is a river or irrigation canal, inscribed *Ra-ĥi-um*, "the fructifier." By three channels it empties apparently out of a larger body of water, where broken lines would seem to indicate waves. Unfortunately the legend on this is broken. The last sign is definitely *gi* and the first sign seems to be *gur*, to give the name *Gur-gi*. Along the whole course of this region a narrow rectangular space has been ruled off by the scribe as a *kibirtum*, upon which he has written the legend IM-MIR, "north." He has no *kibirtum* ruled off for the other directions, so that this and the region marked with broken lines may have been intended to represent an indefinite, undefined area in the north, the source of the water supply. Some distance along the course of the river or canal is another flowing into it from the west, also bearing a legend, unfortunately largely obliterated. The last two signs are *-ru-um*; the sign immediately preceding this may be *da* or *ĥu*, and the one preceding this may be *im*. The two mountain ranges are very clear, the one in the west and the other in the east. The southern edge of the map has lost its upper surface, so no inscription is preserved here. Since my earlier dis-

<sup>40</sup> For a discussion of the possibilities, see *Annual of the American Schools of Oriental Research*, XIII, 2 f.



cussions of the map <sup>41</sup> I have discovered the existence of a city by the name of *Dûr-ubla* in the Hurrian texts from Nuzi,<sup>42</sup> and a city by the name of *Dur-ib-la*<sup>43</sup> in an early Sumerian text,<sup>44</sup> of which the former at least is manifestly to be identified with the city of *Maškan-dûr-ibla* on the map. This would confirm my earlier suggestion that the map must depict a district near Gasur, perhaps somewhere between the Zagros Mountains and the chain of hills running north and south through Kirkuk, and the rivers may be the Lower Zab or the Radanu and the Tigris, or they may be only irrigation canals.

The bulla (No. 3) is a round lump of clay, on both sides of which a seal has been impressed showing two upright lions crossed and two upright bearded bulls crossed.<sup>45</sup> On the edge of the bulla the scribe has written the word *še-giš-*, "sesame," and immediately beneath this, on the face of the bulla close to the edge, is the word *si-tum*, "remainder, balance." This would indicate that the bulla, wrapped about a cord, was used to seal a receptacle containing a certain balance of sesame, and it is of interest to note that a number of our texts (e.g., Nos. 48-59) have to do with the receipt of instalments and the record of balances due. Doing business on the instalment plan is accordingly not such a modern institution after all.

Next in importance to the map are the letters (Nos. 4-12), the largest single collection of Old Akkadian letters yet published. Two of these (Nos. 4 and 9) are too fragmentary to yield much information. The others are treated below.

## No. 5

## TRANSLITERATION

<sup>1</sup> en-ma da-da    <sup>2</sup> a-na ì-lî    <sup>3</sup> ki-bî-ma    <sup>4</sup> še'um(ŠE) šu a-na eprim(ŠE-BA)    <sup>5</sup> a-si-tu    <sup>6</sup> a-na zêrim(ŠE-NUMUN)    <sup>7</sup> li-sa-me-id-ma    <sup>8</sup> li-ti-in  
<sup>9</sup> û šum-ma    <sup>10</sup> si-mu-ur<sub>4</sub>-rî-ù<sup>ki</sup>    <sup>11</sup> a-ti da-ni-iš    <sup>12</sup> še'am(ŠE) la i-ma-ha-ru  
<sup>13</sup> in kir-bî-su    <sup>14</sup> a-na eprim(ŠE-BA) li-ti-in    <sup>15</sup> a-na-gu a-ga-sa-ar  
<sup>16</sup> û ba-nî ummânâti (ENGAR-ENGAR)    <sup>17</sup> li-zu-ur-ma    <sup>18</sup> e-rî-su-nu

<sup>41</sup> See *Bulletin of the American Schools of Oriental Research*, No. 48, pp. 2 ff.; *Annual of the American Schools of Oriental Research*, XIII, 1 ff.

<sup>42</sup> Viz., <sup>42a</sup> *du-ur-ub-la*, Chiera, *Inheritance Texts from Nuzi*, 16: 28; <sup>42b</sup> *du-ru-ub-la*, JENu 698: 6; SMN 48: 7; <sup>42c</sup> *dûr-ub-la*, SMN 1067: 45; SMN 3016: 2. For these references I am indebted to Professor Pfeiffer of Harvard University and to Dr. Gelb and Mr. Lacheman of the Oriental Institute, Chicago.

<sup>43</sup> Nikolsky, *op. cit.*, 10: 3.

<sup>44</sup> Two other seal impressions were discovered, both of them on fragments from P. IV, too insignificant to publish. On one the design is geometrical and the beginning of a cuneiform sign is visible, possibly *qa*. On the other the design is evidently the common one, a worshipper being lead into the presence of a god. The figures wear long fringed skirts with the upper part of the body apparently bare.

<sup>19</sup> li-zu-ru da-ni-iš    <sup>20</sup> ù a-na <sup>1</sup>pu-zu-zu    <sup>21</sup> mâr zu-zu epram(ŠE-BA) a  
i-ti-in    <sup>22</sup> a-na ni-ki-im-di šum-ma    <sup>23</sup> e-ra-si-iš na-tu    <sup>24</sup> [zē]ram([ŠE]-  
NUMUM) li-zi-ib    <sup>25</sup> su<sub>4</sub>-be-la.

## TRANSLATION

(1-8) Thus (says) Dada: to Ili speak: The barley, which as rations I had left over, let him use as seed-grain and give it out. (9-15) However, if the people of Simurrum do not receive sufficient barley, let him give (them) some of it as rations; I will make it good. (16-19) Also, let him guard (look after) the persons of the cultivators, and let them look diligently after their cultivation. (20-25) Moreover, to Pû-Zuzu, the son of Zuzu, he is not to give rations for storing. If (the time) is suitable for sowing, let him leave the seed-grain. Send (this).

## NOTES

For the justification of the translation see *Annual of the American Schools of Oriental Research*, XIII, 6 f. It is to be noted, however, that I previously misread the personal name in line 20 as <sup>m</sup>pu-ba-ba in place of <sup>1</sup>pu-zu-zu. The vertical strokes in the zu sign are so faint as to be almost invisible and escaped my notice until very recently. It is to be noted, too, that the personal name determinative is the numeral one (the half-circle) and is better reproduced as such than by the superscript *m*. In Old Akkadian the numeral one was used as the determinative for feminine names as well, as is evident from 9: 7, 15; 200: 1-10 (particularly line 4, <sup>1</sup>mi-na-mu TUR-SAL); 137: 3 f., <sup>1</sup>ši-ni-tum mârât i-za-ba; and 138: 6, <sup>1</sup>na-na GIM.

## No. 6

## TRANSLITERATION

<sup>1</sup> [e]n-ma da-da    <sup>2</sup> [a-n]a su<sub>4</sub>-ma-il(AN)    <sup>3</sup> qēmum(ZI-ŠE) šu iš-dè-su  
<sup>4</sup> li-zu-ur    <sup>5</sup> šarrum(um)    <sup>6</sup> è-la-kam    <sup>7</sup> ù a-na i-lí    <sup>8</sup> ki-bí-ma . . . . .  
<sup>12</sup> . . . . . ni . . . . . <sup>13</sup> [a] i-t[i-in]. . . . . <sup>20</sup> [I]i-se<sub>11</sub>-rí-am    <sup>21</sup> . . . . . uh  
ù . . . . .

## TRANSLATION

(1-6) Thus (says) Dada to Suma-il: The barley meal, which is with him, let him guard, since the king is coming; (7 f.) and to Ili speak: . . . . .  
(13) he is not to give . . . . . (20) let him bring to me . . . . .



## NOTES

3. For *iš-dè* = *itti*, "with, from," see *Annual of the American Schools of Oriental Research*, XIII, p. f.; von Soden, *Zeitschrift für Assyriologie*, XLI, 138 f.

4 f. This is a good illustration of the circumstantial clause, corresponding to the *ḥāl*-clause in Arabic (see the writer's articles, "The Co-ordinate Adverbial Clause in Hebrew," *Journal of the American Oriental Society*, XLIX, 156 ff.; *American Journal of Semitic Languages*, XLVII, 51 ff.). The verb, *è-la-kam*, has what Landsberger would call the "Ventiv" ending *-am* (*Zeitschrift für Assyriologie*, XXXV, 113 ff.).

20. The ending of *li-se<sub>11</sub>-rí-am* (III<sup>1</sup> of *warûm*) may be taken as the "Ventiv," or the dative suffix, "to me"; see Landsberger, *op. cit.*, 116 f. A variant spelling of the same word is *li-se-rí-àm*, Legrain, *Délégation en Perse*, XIV, 7: 27, which von Soden, *op. cit.*, p. 158<sup>1</sup>, transliterates *li-šé-rí-àm*; but the Shafel in Old Akkadian is usually expressed by the affirmative *s* rather than *š*. It is to be noted that all the jussive Shafel forms appearing in our texts (all of them from primal weak roots) have *i* as the initial vowel in place of *u*, which is usual in the later period; cf. *li-sa-me-id* (5: 7), from the root *emêdum*; and *li-se<sub>11</sub>-bi-lam* (10: 14; 11: 5), from the root *wabâlum*. The same phenomenon is found in other Old Akkadian texts; cf., e.g., *li-su-zí-aš-su-ni* (III<sup>1</sup> of *wâšum* plus suffix), Thureau-Dangin, *Recueil de Tablettes Chaldéennes*, No. 78, Rev. 5.

## No. 7

## TRANSLITERATION

<sup>1</sup> [e]n-ma    <sup>2</sup> da-da    <sup>3</sup> a-na ì-lí    <sup>4</sup> ki-bí-ma    <sup>5</sup> za-lí-lí    <sup>6</sup> li-li-am.

## TRANSLATION

(1-4) Thus (says) Dada: to Ili speak: (5 f.) Let Zalili come up to me.

## No. 8

## TRANSLITERATION

<sup>1</sup> [e]n-m[a]    <sup>2</sup> ur-ša<sub>6</sub>    <sup>3</sup> a-na ì-lí    <sup>4</sup> ki-bí-ma    <sup>5</sup> mi-nam da-mu-ur-ma  
<sup>6</sup> bît-i-sa    bapp[irum]    <sup>7</sup> BAPPIR-GI[G]    <sup>8</sup> u-su-z[i-ma]    <sup>9</sup> da-âš-da-p[u].



## TRANSLATION

(1-4) Thus (says) Ursha: to Ili speak: (5-9) Why did you find out that Bitisa, the brewer, sold the wheat-beer, and then remain silent?

## NOTES

5. For *mi-nam* = "why" cf. von Soden, *Zeitschrift für Assyriologie*, XL, 199<sup>5</sup>.

8. *u-su-zí*, lit. "he caused to go forth"; cf. [*u*]-*su-zí*, 210: 7.

9. *da-áš-da-pu* is 2nd. sing. masc. I<sup>2</sup> Pret. of *šapûm* (*špw*), "to be dense, thick," and then "to be silent"; cf. *a-ta ta-áš-ta-pu-ú*, S. Smith, *Cuneiform Texts from Cappadocian Tablets in the British Museum*, IV, 20b: 9. Other references are *áš-pu*, *ibid.*, 8a: 32; *áš-ta-pu*, *ibid.*, 7b: 22; *áš-tù-pu-mì-in*, Lewy, *Die altassyrischen Texte vom Kültepe*, 17: 28; *ni-iš-ta-pu*, Clay, *Babylonian Inscriptions in the Collection of James B. Nies*, IV, 74: 13; *ni-iš-tù-pu*, *ibid.*, 77: 16. For these references from the Chicago Assyrian Dictionary, entered by J. Lewy, I am indebted to Dr. Gelb.

## No. 10

## TRANSLITERATION

<sup>1</sup> *en-m[a]*   <sup>2</sup> *ur-ša<sub>6</sub>*   <sup>3</sup> *a-na ì-lí*   <sup>4</sup> *ki-bí-ma*   <sup>5</sup> [<sup>1</sup>]*a-hu-su<sub>4</sub>-nu*   <sup>6</sup> <sup>1</sup>*nûr*(BIL)-  
*sa-sa*   <sup>7</sup> <sup>1</sup>*ì-lí-iš-da-gal*   <sup>8</sup> *in bît-ki-še-ir-tim*   <sup>9</sup> [*a-t*]*i-ma*   <sup>10</sup> [*a*]-*la-kam*  
<sup>11</sup> *li-iš-bu*   <sup>12</sup> 60 *qa GÚ-GÚ GAL-GAL*   <sup>13</sup> 60 *qa GÚ-GÚ TUR-TUR*   <sup>14</sup> *li-se<sub>11</sub>*  
*-bi-lam*.

## TRANSLATION

(1-4) Thus (says) Ursha: to Ili speak: (5-11) Let Ahusunu, Nûr-Sasa, (and) Ilish-takal remain at Bît-kishirtim until I come. (12-14) Let him bring to me 60 *qa* of large beans (and) 60 *qa* of small beans.

## NOTES

6. For BIL = *nûrum* in personal names see Ebeling, *Mitteilungen der altorientalischen Gesellschaft*, VII, 28<sup>a</sup>, 58<sup>b</sup>.

7. For *ì-lí-iš-da-gal* = *Iliš-takal* see Lewy, *Zeitschrift für Assyriologie*, XXXV, 148 ff.; von Soden, *ibid.*, XLI, 104.

## No. 11

## TRANSLITERATION

<sup>1</sup> [en-ma . . . . .]    <sup>2</sup> [a-na] i-lî    <sup>3</sup> [ki-b]i-ma    <sup>4</sup> [z]êr([ŠE-NU]MUN) ka-  
râšim(EŠ<sub>8</sub>-GA-SAR)    <sup>5</sup> [l]i-se<sub>11</sub>-bi-lam    <sup>6</sup> û šum-ma    <sup>7</sup> i-lî-be-lî    <sup>8</sup> û iš-  
mâ-il(AN)    <sup>9</sup> la-ba-a    <sup>10</sup> [e-ri-s]u-nu    <sup>11</sup> [l]i-iz-ba-at . . . . .

## TRANSLATION

(1-3) Thus (says) . . . . .: to Ilî speak: (4 f.) Let him bring the garlic seed to me, (6-11) and if Ilî-bêlî and Ishmâ-il impound (it), let him seize their crop. . . . .

## NOTES

9. *la-ba-a* is Perm. dual of *labûm*, "to surround, impound." The sign *la* is very faintly preserved and is not absolutely certain. The same is true of the first two signs in line 10.

## No. 12

## TRANSLITERATION

<sup>1-4</sup> [en-ma . . . . .]    <sup>5</sup> ba-[šî]-um    <sup>6</sup> iššakkum(ISAG)    <sup>7</sup> a-na gi-  
nu-ûs-sa-am    <sup>8</sup> û puzur(BÛ-ŠA)-<sup>d</sup>sin(EN-ZU)    <sup>9</sup> a e-ru-ub    <sup>10</sup> a-ti  
iššakkum(ISAG)    <sup>11</sup> la û-we-e-ru-uš . . . . .

## TRANSLATION

(1-4) Thus (says) . . . . . (5-9) Bashium, the governor, is not to visit (enter unto) Ginussam and Puzur-Sin. (10 f.) As long as the governor does not send for him, . . . . .

## NOTES

6. Since this volume went to press, an article has been published by Falkenstein (*Zeitschrift für Assyriologie*, XLII, 152 ff.), giving a new Emesal pronunciation of PA-TE-SI, viz. *umun-si*, from which a pronunciation of *en-si* is inferred for the main dialect. After all, however, the new reading *ensi*, i.e., *e(n)si(g)*, is only a variant of the older *isa(g)*, so that I have allowed the latter to stand.

8 f. It is possible that *puzur-dsin* is the subject of the verb *e-ru-ub*, but in that case it seems impossible to get any sense out of the preceding clause.

11. *û-we-e-ru-uš* is II<sup>p</sup> of *wa'ârum* plus the 3rd. sing. masc. suffix; cf. *û-we-e-ir-ma*, Kraus, *Mitteilungen der vorderasiatisch-ägyptischen Gesellschaft*, XXXVI, 1, p. 144.

No. 222

## TRANSLITERATION

## COL. I

- <sup>6</sup> NU-BÀNDA  
<sup>7</sup> ŠAGUB  
<sup>8</sup> SAḤAR  
<sup>9</sup> GAL-SUKKAL  
<sup>10</sup> GAL-KIN<sub>5</sub>  
<sup>11</sup> EME-BAL  
<sup>12</sup> SAG-SA[NGU]

## COL. III

- <sup>1</sup> A-UZÚ  
<sup>2</sup> ŠU-I  
<sup>3</sup> AGRIG  
<sup>4</sup> SAL-AGRIG  
<sup>5</sup> SAL + ME  
<sup>6</sup> ŠILA  
<sup>7</sup> GÌM  
<sup>8</sup> ARAD  
<sup>9</sup> GÌM-BAPPIR

## COL. V

- <sup>1</sup> UM-M[I-A]  
<sup>2</sup> UR-ŠU-GAB  
<sup>3</sup> ÈŠ  
<sup>4</sup> UR-TUG  
<sup>5</sup> LÚ-NAR  
<sup>6</sup> LÚ-D[I]  
<sup>7</sup> LÚ-GIŠ-Ú[R]

## COL. II

- <sup>2</sup> [M]UG  
<sup>3</sup> SIMUG  
<sup>4</sup> NAR  
<sup>5</sup> MUŠ-LAH<sub>4</sub>  
<sup>6</sup> BULÙG  
<sup>7</sup> ÛH-NÍN  
<sup>8</sup> GUD-ARAD  
<sup>9</sup> TÚG-GAB  
<sup>10</sup> GIŠ-TÚK-KA[R]  
<sup>11</sup> A[D-KID]

## COL. IV

- <sup>1</sup> NU-SAG + TAB  
<sup>2</sup> NU-ÈŠ  
<sup>3</sup> NU-Á  
<sup>4</sup> UM + ME-DA-DINGIR  
<sup>5</sup> NIN-DINGIR  
<sup>6</sup> DAM-DINGIR  
<sup>7</sup> AMA-<sup>d</sup>NINNI  
<sup>8</sup> LÚ-DINGIR  
<sup>9</sup> SAL-[DINGIR]

## COL. VI

- <sup>2</sup> LÚ-A-DUMU-MU  
<sup>3</sup> GAR-NAR  
<sup>4</sup> ŠU-LAL  
<sup>5</sup> MAŠ-MAŠ  
<sup>6</sup> GI[Š-KU]

## COL. VII

- <sup>2</sup> GAL- . . .  
<sup>3</sup> NU-GIG  
<sup>4</sup> NU-MU-S[U]



## NOTES

This Sumerian catalogue would seem to have been prepared to list the occupational titles found in the business documents, or it may have been prepared by a professional scribe as a copy text. It is beautifully written and all the words are names of occupations or professions, several of them being new to cuneiform literature. Other lists in our collection are Nos. 216-221, whose bold and largely inexpert script suggests that they are exercise tablets. Similar lists are found in the tablets published by Legrain, *Délégation en Perse*, XIV, Nos. 87-89.

- II 8. At first sight the word in this line would seem to be composed of GUD, "ox," and NITÁ, "male," but this would be redundant, and it is a combination that is found nowhere else. Comparison with GUD-ENGAR, "Ochsen-bauer," Deimel, *Šumerisches Lexikon*, p. 516, No. 25b, indicates that the word is to be read GUD-ARAD, "an ox-boy, Ochsen-knecht."
- II 10. GIŠ-TÚK-KAR; cf. Deimel, *Die Inschriften von Fara*, II, 5\*; *Šumerisches Lexikon*, p. 513, No. 140, GIŠ-TÚK-PI-KAR. In the Fara texts PI is omitted as in our text.
- III 1. a-uzú; cf. Deimel, *op. cit.*, p. 411, No. 5a; Legrain, *op. cit.*, 18:8; 25:8.
- IV 1. NU-SAG + TAB; cf. SAG-TAB, Kramer, *Journal of the American Oriental Society*, LII, 112, 128 n. 135.
- IV 4. UM + ME-DA-DINGIR; cf. UM-ME-DA, Deimel, *op. cit.*, p. 338, No. 37.

## Nos. 223-227

These tablets are of particular interest because they are the first Cappadocian texts found outside Asia Minor ever to be published. Sidney Smith has reported that tablets of the same general class were discovered along the Khabur River (*Cuneiform Texts from Cappadocian Tablets in the British Museum*, I, 5), and a building inscription was unearthed at Ashur which in orthography, language, and personal names, Forrer says, might be Cappadocian (*Reallexikon der Assyriologie*, I, 235b), but none of these has ever been published. The first of our texts (No. 223) is a letter from Uduli to War(a)d-ilīšu. This is strictly Cappadocian, and may have been sent from Cappadocia. It has identically the same script as the documents from Asia Minor, with the peculiar slant to the right, and all their other features, like the use of the short vertical stroke as a word divider. The

only form that is at all strange for a Cappadocian document is the uncontracted form, *a-ḫa-im* (line 4).

The other Cappadocian documents (Nos. 224–227) show slight variations in the script, the most obvious of which is the absence of the slant to the right. The tablets unfortunately are in such a fragmentary condition that little information can be obtained from them. In 224: 3, 8, a man by the name of *Puzur*(MAN)-*a-šūr* is mentioned as having paid out money; *a-šū-áb-ḫi-im* (224: 7) is apparently the name of a city; and the city *par excellence*, identified by most scholars with Ashur, is mentioned in 227: 2, *i-na a-lim*<sup>[4]</sup>.

The best preserved of the tablets is No. 223, but even it is too badly broken to yield much sense. It runs as follows:

## No. 223

## TRANSLITERATION

[a]-na wa-ar-di-l[i-š]u<sup>2</sup> [kī]-bi-ma um-ma ū-du-li-[m]a<sup>3</sup> [a-n]a a-i-tim  
<sup>4</sup> [a]-na a-ḫa-im ū me-ir-e-i[m] <sup>5</sup> . . -e-ga | i-ir-ta-ga<sup>6</sup> . . -ru-uš-ma  
<sup>7</sup> [a m]a-lā | na-āš-ba-ar-ti-a<sup>8</sup> [ī] me-eḫ-ri-im ša ṭup-pi-šu-nu<sup>9</sup> [i] ša-ḫa-at  
*a-du-ta-a*<sup>10</sup> [i-2]i-iz-ma<sup>11</sup> . . . . -lam | i zi-ir<sup>12</sup> . . . . -id | bi-  
*li-a*<sup>13</sup> . . . . tāk-šu-ma<sup>14</sup> [ . . . . -d]u<sup>15</sup> . . . . <sup>16</sup> . . . .  
*-ni-im*<sup>17</sup> . . . . [ī]-li-ik<sup>18</sup> [ . . ma]-na kaspam āš-qul<sup>19</sup> . . -zi-nu-  
*um* | ga-ta-tum<sup>20</sup> . . emāram še'am(am)<sup>21</sup> . . a-na i-a-ti<sup>22</sup> a-du-ta-a  
*i-dī-[in]*<sup>23</sup> . . ša-ni-a-am<sup>24</sup> . . al-ki<sup>25</sup> . . -na | iš-ra<sup>26</sup> . . -nam i-na  
*biti-bi(!)*<sup>27</sup> i-ma-da-da-a[m].

## TRANSLATION

(1 f.) To War(a)d-ilishu speak: thus (says) Uduli: (3–6) Why did you turn (?) your . . . (and) your breast to the brother and the son? (7–10) According to my message on the copy of their tablet, under pressure from Adutaa take your stand and (11–16) . . . . upon . . . . my lord . . . . he came. (18–22) x minas of silver I paid . . . . -zinum was the guarantor. . . asses, barley, . . unto me Adutaa gave. (23–27) A second . . . . I received. Twenty . . . . in your house he will measure to me.

## NOTES

2. *Ū-du-li*; cf. the personal name *Ū-du-lu*, Huber, *Personennamen*, p. 55a.

9. For the expression *i ša-ḫa-at NN* cf. Lewy, *Zeitschrift für Assyriologie*, XXXVII, 132 f.; *Die Kültepetexte aus der Sammlung Frida Hahn*,



p. 10, for which references I am indebted to Dr. Gelb. In *Orientalistische Literaturzeitung*, XXXVI, 216, n. 7, David disputes the derivation from *šaḥātum*, maintaining that the phrase means simply "at the side of, with." For *A-du-ta-a*, which occurs again in line 22, cf. the personal name *A-du-da*, Stephens, *Personal Names of Cappadocia*, p. 9a.

19. . . -*zi-nu-um* is manifestly a personal name with the first sign obliterated.

20. One is tempted to see in *emâram* here the measure that is so common in the later texts from Nuzi, thus reading "x homers of barley," but *emârum* in this sense is unknown in Cappadocian documents and is not likely here.

26. *biti-bi* is a scribal error for *biti-ga* = *bitika*.

## No. 230

## TRANSLITERATION

<sup>1</sup> [it-ḥi-t]e-eš-šu-up      <sup>2</sup> [mâr ki-bi-t]e-eš-šu-up      <sup>3</sup> [šar <sup>mdt</sup>a]r-ra-ap-ḥi<sup>ki</sup>  
<sup>4</sup> . . . . . <sup>d</sup>adad      <sup>5</sup> [u <sup>d</sup>išta]r bēlti(i)      <sup>6-15</sup> (broken)      <sup>16</sup> . . . . -ru      <sup>17</sup> [man-  
 nu] ša šu-mi      <sup>18</sup> [i-ta-a]b-ba-lu      <sup>19</sup> [<sup>d</sup>adad u] <sup>d</sup>ištar lu-ub-tu-ḥi      <sup>20</sup> [zêr-šu l]i-  
 ḥe-el-li-ku.

## TRANSLATION

(1-5) Itḥi-Teshup, the son of Kibi-Teshup, the king of the land of Arrapha, the . . . of Adad and Ishtar, my lady, . . . . . (17-20) Whosoever shall take away my name, may Adad and Ishtar of Lubdu destroy his posterity.

## NOTES

1-3. These lines are restored from a seal that appears on three unpublished tablets from Nuzi, SMN 93, SMN 1001, and SMN 1466, for which references I am indebted to Dr. Gelb and Mr. Lacheman of the Oriental Institute, Chicago. This seal is written in the same Middle Assyrian script as our tablet, which differs in this and in every other respect from all the other Hurrian tablets from Nuzi, in clay texture, shape, size, and content. Unfortunately only one quarter of the tablet is preserved.

19. *lu-ub-tu-ḥi*, the city name plus the Hurrian genitive ending -ḥi. For the city of Lubdu or Lubdi see Weidner, *Die Inschriften der altassyrischen Könige*, p. 58<sup>4</sup>; Albright, *Journal of the American Oriental Society*, XLV, 211 f.

20. *li-ḥe-el-li-ku* = *liḥalliqu*. Identically the same form is found in *Keilschrifttexte aus Boghaz-köi*, I, 2, Rev. 36.

# INDICES OF NAMES

(Texts 1-222)

ABBREVIATIONS: b., brother; d., daughter; f., father; gd., granddaughter; gf., grandfather; gs., grandson; h., husband; m., mother; s., son; var., variant; w., wife.

## I. PERSONAL NAMES

*A* . . . ., 188 III 24; 202 II 2; 204: 4.

*A-a*, 34 I 7; 115: 4.

*Ā-an-tu-ug*, 188 III 1.

*A-ba-ba*, 138: 2.

*A-ba-gi* (= Akkadian *Abu-kên*),

1. 28: 8; 30: 10; 95: 3; 124: 4; 179: 17; 181: 4.

2. *ru-ù-ba-um*, 175 III 8.

[*A*] *b-hu-ur-tum*, 204: 11.

*Ab-ša-am*, preceded by DUMU, of *Ki-na-kum*<sup>1</sup>, 190: 11.

*A-b[u- . .]*, 43: 3.

*A-bu-a*, f. of *Šu-à-lî-su*, 153 IV 14.

*A-bu-bu*,

1. 61: 8; 103: 6; 154 V 21.

2. *Šu Hu-ba-kam*, 153 I 8; 158 IV 11.

*A-bù-ill(AN)*,

1. 153 IV 3; 155 V 4.

2. var., *A-bu-lî*, 136: 4, 9.

3. var., *A-bu-lum*, 142: 14; 154 III 16; 185 I 4.

4. var., *A-bù-lum*, 109: 9; 158 III 10; 172: 9.

*A-[b]u-kên(GI)*, 200: 2.

*A-bu-lî*, see *A-bù-ill*.

*A-bu-lum*, see *A-bù-ill*.

*A-da-a*, 34 II 13; 65: 10; 113: 8.

[*A-d*] *a-na-ah*, 185 IV 12.

[*A*] *d-b[u- . .]*, 54 I 1.

*Ad-da*,

1. 142: 5; 153 VII 5.

2. DUMU-ŠIM, 169: 13.

3. MUŠEN-DÛ, 146: 12; 154 III 5.

4. NAR, 154 IV 16.

5. ŠU-GUD, 153 VII 7.

*A-ga-dè-um*,

1. 44: 1; 48: 9; 94: 10; 108: 18; 112: 6; 153 VI 8; 161: 16.

2. DU<sub>12</sub>(?)-DU<sub>12</sub>(?), 212: left edge.

3. var., *A-ga-ti-um*, 105 I 3; 157 I 6.

*A-ga-ti-um*, see *A-ga-dè-um*.

*A-ḫa-ar-ši*, 131: 5; 205: 16.

*A-ḫa-ḫa*, preceded by DAM, 155 V 3.

*A-ḫa-tum*,

1. 185 III 5; 187 I 13, III 15; 188 III 10.

2. NI-GAB, 185 IV 4; 187 II 12; 212: 9.

*A-ḫu-ḫu*,

1. DAM-GÀR, 206: 14.

2. s. of . . . . ., 36 V 17.

3. preceded by DAM, 55: 3.

*A-ḫu-ill(AN)*, ENGAR of Zu-zu, 36 V 13; 72 II 7; 153 X 8.

*A-ḫu-iš-ṣap*,<sup>1</sup> 34 II 10; 123: 7; 151 I 6; 153 IX 29; 154 V 16; 188 IV 18.

*A-ḫu-ma*,

1. 32: 2; 199: 7.

2. UGULA, 193: 14.

*A-ḫu-su<sub>2</sub>-nu*, 10: 5.

<sup>1</sup> It is very questionable whether Old Akkadian wrote the consonant *ṣ*, so this name ought probably to be transcribed *A-ḫu-iš-ṣap*; so likewise in the case of *Ill-iš-ṣap* and *Be-lî-ṣulûll*.



*A-hu-tâb*(DÛG),

1. 82: 4; 100: 1; 109: 11; 154 IV 5; 159 III 7; 165: 14; 187 IV 6, VI 3.
2. of *A-šûr*<sup>4</sup>, 36 VI 1; 37 I 2; 151 I 10; 153 X 1; 154 I 10.

*Ahu*(ŠEŠ)-*za-hîr*,<sup>2</sup> DAM-GÂR, 206: 11.*A-kum*, 111: 2.*A-li-a-sar*, 185 II 6; 188 III 3.*[A]-li-la-ma*,<sup>3</sup> 185 IV 13.*A-li-li*, 187 II 18.*A-li-ú-da* (= *Âli-uttâ*), 185 IV 10, V 2; 187 I 14; 188 I 7; 200: 9.*A-mur-ru-um*, 167: 8.*Â-nûm*, s. of *Ma* . . . . , 210: 2.*A-qar*, f. of *Iš-mâ-il*, 123: 8; 143: 6; 154 III 13; 158 III 14.*Ar-ba-ilum*(AN),<sup>4</sup> 25 I 10.*A-ri-hu-ha*, 153 VIII 4.*A-ri-iš*,

1. 154 II 5; 157 II 7.
2. *šu* ISAG, 158 III 7.

*Ar-ši-a-ha*, 36 V 8; 38 I 11; 84 II 3; 151 II 4; 153 X 12; 155 III 1.*A-s[i-um]*,<sup>5</sup> 202 II 8.*A-ši-ga-la*, 187 III 7.*A-ti-e*, DAM-GÂR, 42: 6; 99: 2.*A-za*, 185 III 8; 187 II 2.*A-za-la*,<sup>6</sup> 1: center.*A-za-za*, 185 II 13; 187 I 6.*A-zi-zî*,

1. 36 IV 16; 152 VII 2.
2. h. of *Ši-ni-tum*, 137: 6.

*Ba-u-dê*,

1. 36 II 16; 187 II 5.

2. var., *Ba-a-tî*,<sup>7</sup> 120: 2; 123: 18; 154 V 10; 187 V 4.<sup>8</sup>

*Ba-ak-tum*, NU-BÂNDA, 202 I 3.*Ba-a-tî*, see *Ba-a-dê*.*Ba-ba*,

1. 58: 3; 167: 5; 209: 10.
2. f. of *Ilî*(AN)-*a-ba*, 153 VIII 12.
3. w. of *Si-a-um*, 155 III 7.

*Ba-ba-ilî*(AN), 55: 9.*Ba-la-ša-am*, scribal error for *Ba-ra-la-ša-am* below.*Bal-ga*,

1. 29: 18; 47: 4; 72 I 7; 104: 2; 153 II 29.
2. b. of *Îr-ra-ra*, 153 IV 18.
3. f. of . . . . -*tî*, 193: 10.

*Ba-ra-la-ša-am*, 36 VI 14; 38 II 6; 151 III 9; 153 X 31.<sup>9</sup>*Ba-r[i-tah]*,<sup>10</sup> 128: 6.*[Ba-š]a-aḥ*-[AN] (= *Pašah-ilî*), 210: 10.*Ba-ši-um*,

1. 71: 11.
2. ISAG, 12: 5.

*Ba-za-za*, 187 V 3.*Ba-zi*, *šu* *Za-an-zî*, 92: 2.*Ba-zi-zî*,

1. 146: 6; 147: 5; 153 VI 4; 154 IV 10; 185 IV 16.
2. preceded by DUMU, 197: 2.

*Bêlî*(EN<sup>11</sup>),

1. 154 V 9.
2. preceded by SAL, 153 VIII 6.

*Be-lî* . . . . , 128: 5.*Bêlî*(EN)- . . . . , 203: 10.

<sup>2</sup> Cf. *A-hu-zi-iḥ-ru*, Scheil, *Délégation en Perse*, XXIII, 252: 16. It is possible, however, that *za* is a survival of an archaic writing of *a*, or *za* may be a scribal error for *a*. In either case the last element would read *a-mur*.

<sup>3</sup> For the element *la-ma* cf. Bauer, *Die Ostkanaanäer*, p. 77.

<sup>4</sup> Cf. *Arba-ila-a-a*, Schroeder, *Keilschrifttexte aus Assur verschiedenen Inhalts*, p. XIX; also *Ar-bi-lum*, Scheil, *Délégation en Perse*, X, p. 56, No. 73: 6.

<sup>5</sup> Cf. *Iḥa-zi-um* below.

<sup>6</sup> It is not certain that this is a personal name; see *Annual of the American Schools of Oriental Research*, XIII, 2 f.

<sup>7</sup> The same name appears in Schneider, *Orientalia*, No. 23, p. 306; No. 47, p. 38a.

<sup>8</sup> Written GUD(?)*-a-tî*, but the first sign must be a scribal error for *ba*.

<sup>9</sup> The sign *ra* is omitted here by scribal error.

<sup>10</sup> This name is restored from Legrain, *Délégation en Perse*, XIV, 83: 2.

*Be-lî-ba-n[a]*, 109: 7.

*Be-lî-dan*, 65: 21.

*Be-lî-ilî*(AN),

1. 51 I 8; 53 IV 1; 102: 1; 143: 7; 188 III 14, IV 1; 199: 8.
2. DAM-GÀR, 139 II 1.
3. var., *Bêlî*(EN)-î-lî, the *Ni-bu-dê-um*<sup>11</sup>, 16: 6.
4. var., *Be-lî-lî*, a. 151 II 12; 153 X 20.  
b. ÊŠ + ÁŠ-URU-KI, 132: 3, 14.

*Be-lî-kên*(GI), s. of *Da-kum*, 159 II 8.

*Bêlî*(EN)-ku-lî,<sup>12</sup> 153 II 13.

*Be-lî-lî*, see *Be-lî-ilî*.

*Be-lî-sa-tu*, 41: 3; 205: 4.

*Be-lî-šulûlî*(AN-KÚŠ), 170: 11.

*Be-lî-za-kî*, 185 III 3; 187 II 8.

*Bêlum*(EN<sup>lum</sup>),

1. 108: 17; 155 I 13.
2. UGULA, 188 III 20.

*Bi-b[î]*, 179: 4.

*Bi-ru-zi*, 187 V 5.

*Bîr*(É)-i-sa, BAPPIR, 8: 6.

*B[u- . . .]*, 187 III 1.

*B[û- . . .]*, 128: 3, 4.

*Bu-ba*, 161: 27.

*Bû-ba-ilî*(AN),<sup>13</sup> preceded by *šu*, 51 I 1;  
52 I 2.

*Bû-bû*, 55: 10.

*Bu-bu-a*, 186: 5.

*Bu-bu-tum*, 188 I 25; 200: 10.

*Bu-da-ûk-kî*,<sup>14</sup> of *Maš-gân-gal*<sup>15</sup>, 23: 6.

*Bu-ga-šum*,<sup>16</sup>

1. 22: 4; 34 I 2; 113: 3; 145 III 2; 153 II 18; 185 II 1.

2. s. of *Zu-zu*, 104: 6.

3. var., *Bû-ga-šum*, 157 III 2.

*Bu-ḫu-zum*, 153 V 20; 154 II 18.

*Bu-ku-zum*, 135: 9.

*Bu-ul-ma*,<sup>17</sup> 185 IV 15.

*Bu-zi*, 190: 1.

*Da- . . .*, 24: 7.

*Da-a*, 108: 22.

[*D*]a-ad-lul-tum,

1. 157 II 8.

2. GÌM-DINGIR, 154 IV 15.

*Da-a-ra*, 187 III 8.

*Da-áš-dub-ba*,<sup>18</sup>

1. 146: 11; 154 II 16; 179: 7.

2. w. of *Zu-zu*, 139 II 4.

*Da-ba-al*,<sup>19</sup> s. of *Gu-lî-lum*, 207: 1.

*Da-ba-ba*, 146: 10; 154 II 17; 155 III 4.

*Da-ba-la-a*,<sup>20</sup> 157 II 3.

*Da-da*,

1. 4: 2; 5: 1; 6: 1; 7: 2; 9: 4; 105 II 10; 134: 5; 145 III 11; 187 IV 2; 205: 8; 216: 4.

2. gd. of the king, 109: 16.

3. NU-BĀNDA, 153 III 30.

*Da-gu-na*,<sup>21</sup> 60: 7; 185 IV 17; 186: 4; 187 I 18.

*Da-kum*,<sup>22</sup>

1. 172: 6; 205: 19; 206: 6.

2. f. of *Be-lî-kên*, 159 II 9.

3. GÌŠ-KU LUGAL, 176: 10.

<sup>11</sup> This name might also be taken as Sumerian, *En-ku-lî* = Akkadian *Bêlî-ibrî*, but in view of names like *Gu-lî-ilum*(AN), var., *Gu-lî-lum*, var., *Ku-lî-lî*, it seems preferable to take it as above.

<sup>12</sup> Cf. *Bu-ba-lî-a*, Stephens, *Personal Names of Cappadocia*, p. 81a.

<sup>13</sup> It is not certain that this is a personal name, but comparison of 23: 6 f. with 16: 6 f. makes this probable.

<sup>14</sup> Cf. the name *Ê-bu-ga-šum* below and the god *Bu-ga-aš*, which appears in certain Kassite names, Clay, *Personal Names of the Kassite Period*, p. 164b, and the god *Bugašû*, which appears in certain Nuzi texts as yet unpublished: *Burpa-bugašû*, JEN 494: 5; *Bi-bugašû*, JEN 501: 15; *Zikite-bugašû*, JENu 1024: 2. For the latter references I am indebted to Dr. Gelb of the Oriental Institute, Chicago.

<sup>15</sup> Cf. *bu-ul-ma*, Scheil, *Délégation en Perse*, XXIII, 213 Rev. 5.

<sup>16</sup> Cf. the name *Da-áš*, Jean, *Sumer et Akkad*, 68: 11; and *Da-áš-si*, Legrain, *op. cit.*, 72 VIII 23.

<sup>17</sup> Dhorme reads this name as *Iti* (DA)-ba-al, *Beiträge zur Assyriologie*, VI, 3, p. 70.

<sup>18</sup> Cf. the name *Ba-la-a*, Schneider, *Orientalia*, No. 23, p. 32b; No. 47, p. 38a.

<sup>19</sup> The same name appears in Dossin, *Délégation en Perse*, XVIII, 77 II 5, and in Schneider, *Orientalia*, No. 23, p. 48a; cf. also the Cappadocian name *Da-ku-na*, Stephens, *op. cit.*, p. 32a.

<sup>20</sup> The same name appears in the Obelisk of Manishtusu, A XVI 3.



*Da-ni-a*, 143: 17; 147: 4; 154 V 17; 157 I 12; 188 III 11.

*Dan-ti-bar*,<sup>21</sup> 185 II 14.

*Da-nu-da*,

1. 135: 7; 155 V 2.

2. preceded by DAM, 145 III 3; 154 V 14.

*Dar-ti-bu*, 148: 8.

*Da-ti*,

1. 44: 2; 55: 11; 65: 15; 107: 6; 108: 21; 155 IV 12; 175 III 11; 185 II 11; 188 IV 25.

2. f. of *Dúb-bu-um*, 187 IV 1.

3. DUB-SAR, 160 I 12.

*Da-ti-gi-za*,<sup>22</sup> 60: 5.

*Da-ti-na*,<sup>23</sup> 187 I 10.

*Da-tum*,

1. 129: 15

2. f. of *I-da-da*, 36 II 13.

*Di-lil*, f. of *Su-ma-il*, 139 III 11; 154 II 3.

*Du-ba*, 181: 3.

*Dúb-bu-um*, s. of *Da-ti*, 187 III 17.

*Dúb-me*, 187 III 9.

*Dúb-nu*, 185 IV 8; 187 II 7, III 3.

*Dub-si-ga*, 145 III 4; 150: 12; 157 III 4.

*Du-da-taš*, 154 V 5; 155 VI 1.

*Du-du*,

1. 129: 7; 135: 1; 155 II 13; 188 V 1.

2. s. of *Il-mu-da*, 154 III 14; 155 IV 8; 157 II 1.

3. the *Bar-me-um*<sup>24</sup>, 159 III 4.

4. LÚ-MU, 165: 17.

5. UGULA, 196: 8.

*E* . . . , 154 III 6.

*Ē* . . . , SÍB, the *Lam* + *kur-ga-r[u]-um*<sup>25</sup>, 38 III 5.

*Ē-a-i-za*,

1. 154 I 14.

2. *šu* . . . -*an* . . . , 154 II 12.

*E-bu*,

1. 185 III 7.

2. var., *I-bu*, 200: 7.

*Ē-bu-ga-kum*, 153 II 16.

*E-da-da*, 24: 12.

*Ē-ga-lum* (= *Ēkallum*),

1. 117: 2; 187 II 20; 188 V 2; 193: 4, 9.

2. s. of *Zu-ki-ki*, 209: 11.

3. s. of *Zu-zu*, 209: 5.

*Ē-li-li*,

1. f. of *Si-a-um*, 146: 13; 153 II 7.

2. var., *Ē-lī-lī*, *šu Mu*-[*mu*], 93: 4.

*Ē-a-ra-bī*, f. of *Ī-lī-be-lī*, 153 V 12.

*E-na-na*, 196: 4.

*En-bu-ili*(AN),

1. 153 I 3; 155 IV 5.

2. b. of *Tu-li-li*, 39: 3.

3. *šu Hu-ba-kam*, 153 VI 21; 154 II 6; 157 II 2.

4. of *Ti-ra-ba-an*<sup>26</sup>, 146: 15; 154 IV 16.

5. *ĒŠ* + *ÁŠ*, 143: 13; 153 IV 24.

6. DAM-GĀR, 150: 14.

7. SÍB, 153 VII 22; 158 IV 8.

*En-bu-šarrim*, RA(?) - DINGIR(?) - A, 34 II 1.

*En-na-il*(AN),

1. 55: 8; 70: 3.

2. s. of *Kur-ra*, 211: 13.

3. IRIB, 13 IV 3; 130: 15.

4. var., *En-na-il*, 36 II 9.

5. var., *En-na-lum*, 172: 3.

[*En*]-*na-šarrum*, 127: 1; 143: 5.

*E-nu-nu*, 60: 8.

*Ē-ra-sum*, 69: 4.

[*E*]-*ri-ba-ili*(AN), 187 I 3.

*Ēš-ra*, 36 V 2; 38 I 6; 48: 2; 151 II 10; 153 X 18.

*Ēš-tár-a-wa-al*<sup>27</sup>, 153 I 6.

*Ēš-tár-um-mi*, 66: 14; 81: 6; 105 II 5; 185 V 13; 187 IV 18; 199: 1; 212: 7.

<sup>21</sup> Cf. the name *Šu-ti-bar* below. In these names *Tibar* appears to be a god name; cf. the place name *AN-te-bar* in an Elamite text, Scheil, *Délégation en Perse*, IX, 233: 6. There is a mountain by the name of *Tibar*, mentioned, for example, in an inscription of Naram-Sin, *Revue d'Assyriologie*, VIII, 200 (II 1).

<sup>22</sup> Cf. the name *Da-ti-ki-za*, Schneider, *Orientalia*, No. 23, p. 50a.

<sup>23</sup> Cf. *da-ti-na*, Legrain, *op. cit.*, 7: 7.

<sup>24</sup> Cf. the name *Šu-a-wa-al*<sup>28</sup> below. The second element in these names is the city of *Awal* = *Awan*; cf. Scheil, *Revue d'Assyriologie*, XXVIII, 1 ff.

- E-šum*,  
 1. 142: 12.  
 2. DAM-GÀR, 94: 6.  
*E-li*, 208: 4.  
*E-tu-tu*,  
 1. 180: 3.  
 2. s. of *Ma-ni-ni*, 105 I 6; 106: 2.  
*E-wi-la*, 208: 2.  
*E-wi-rí-ki-ra*, 185 II 3.  
*E-zi*, 185 II 7.  
*E-zu-zu*, 136: 6; 179: 19.  
*Ga- . . . .*, 155 II 5; 175 I 9; 181: 6.  
*Ga- . . . .*, f. of . . . -zu-zu, 72 II 1.  
*Ga-d[i?]-iš*, 188 II 7.  
*Ga-ga-da-núm* (= *Šagqadanum*), 153 III 10;  
 154 II 8; 158 IV 9; 199: 4.  
*Ga-gu*, 157 II 6.  
*Ga-ġi*, 154 V 20.  
*Ga-ġi-ġi*,<sup>25</sup>  
 1. 157 II 14.  
 2. DAM-GÀR, 42: 5.  
 3. var., *Ga-ġi-ġi*, 187 IV 5; 188 I 16.  
*Ga-ġi-iš-tāb*(DÜG),<sup>26</sup> šu *Ur-ur*, 66: 18.  
*Gan-na-sum-mu*, 207: 3.  
*Ga-rí*, 13 I 7; 19: 2; 28: 5; 46: 3; 50 III 2;  
 53 III 2; 64: 5; 103: 3; 140: 5;  
 161: 3; 163: 4; 164: 1; 167: 7; 181: 2;  
 188 III 9.  
*Ga-sár*(SAG + GUNU), LUGAL, 134: 1.  
*Ga-za-ru*, 71: 7.  
*Ga-zu-a-núm*, 161: 2; 179: 9.  
*Gim- . . .*, 9: 15.  
*Gi-nu-ús-sa-am*, 12: 7.  
*Giš-bíl-šu*, 61: 10; 118: 8; 185 I 10; 187 IV 12.  
*[G]i-šum*, 160 I 7.  
*Gi-ti-bu*, 200: 6.  
*Gi-tu-bu*, 187 III 12.  
*Gu-ba-lum*, 188 III 16.  
*Gu-gu-a*, 34 II 4; 145 III 5.  
*Gu-ġi-ilum*(AN),  
 1. 153 VII 11; 187 VI 5.  
 2. var., *Gu-ġi-lum*, f. of *Da-ba-al*, 207: 2.  
 3. var., *Ku-ġi-ġi*, 51 I 4; 52 I 5.  
*Gu-ġma-lik*,  
 1. 86: 7.  
 2. SÍB, 159 V 3.  
*Gu-sum*, 36 VI 5; 37 I 5; 48: 4; 70: 5; 151  
 III 5; 153 X 27.  
*ġa- . . . .*, 202 II 6.  
*ġa-bu-l[um]*, 185 II 5.  
*ġa-la-la*,<sup>27</sup> 153 III 22; 157 I 10; 158 III 9.  
*ġa-ma-da-ru-um*, 88: 2.  
*[ġ]a-ni-id*,<sup>28</sup> 125: 2.  
*ġa-ru-ba*, 25 IV 3.  
*ġa-si-um*, 187 V 11.  
*ġi-ir-ġa-ša*, s. of . . -mu-um, 176: 13.  
*ġi-wi-rí-iš*, 69: 3; 142: 6; 146: 5; 153 VII  
 4; 155 II 10; 158 III 2; 187 IV 15.  
*ġi-zi-da*, 101: 1; 187 V 6.  
*ġu-ba-kam*,  
 1. f. of *A-bu-bu*, 153 I 9; 157 II 2<sup>29</sup>; 158  
 IV 12.  
 2. f. of *En-bu-ili*, 153 VI 22; 154 II 7.  
 3. BULÜG-MA<sub>4</sub>, 158 II 1.  
*ġu-ġi-ir*, 26: 9; 61: 5; 162: 10.  
*ġu-kam*, a scribal error for *ġu-ba-kam*  
 above.  
*ġu-za-zum*,<sup>30</sup> 32: 7.  
*ġu-zi-ra*, 65: 20; 123: 19; 212: 8.  
*ġu-zu-zi-iš*,<sup>31</sup> 197: 13.  
*I- . . . .*, 154 III 18; 181: 7.  
*I-ba-ar*, 187 II 10.  
*I-bi-<sup>32</sup>da*, 159 III 10.  
*I-bi-<sup>33</sup>uru-[k]i*, 159 III 2.

<sup>25</sup> Identical with *Ga-ġi-ġi* (i.e., *Kāli-ili*), Obelisk of Manishtusu, A XIV 24.

<sup>26</sup> Manifestly = *Kāli-iš-tāb*, cf. *Rabi*(GAL)-*iš-i-sar*, de Genouillac, *Inventaire des Tablettes de Tello*, 585 II 10.

<sup>27</sup> The same name appears in Nies, *Ur Dynasty Tablets*, 91: 193.

<sup>28</sup> This is elsewhere a month name, but here it seems quite certainly to be a personal name.

<sup>29</sup> The sign *ba* is omitted here by scribal error.

<sup>30</sup> Cf. the name *Za-zum* below.

<sup>31</sup> It is not certain that this is a personal name.

<sup>32</sup> For <sup>32</sup>*da* see Jean, *La Religion Sumérienne*, p. 129a.

<sup>33</sup> For <sup>33</sup>*uru-ki* see Deimel, *Pantheon Babylonicum*, No. 1087.



- I-bi-sa*, 103: 5.  
*I-bu* (cf. *E-bu*), 200: 7.  
*Ib-bu-bu*, 108: 14.  
*Ib-lul-ZI-ili(AN)*,<sup>34</sup> 188 III 21.  
*Ib-ni-ili(AN)*, 72 III 2.  
*Ib-ru-ug*, 208: 1.  
*I-bu-ga*, 185 II 15.  
*I-da-a*, 48: 6; 65: 10; 113: 8; 151 II 6; 153 X 14.  
*I-da-be-lî*, preceded by DAM, 90: 1; 157 III 1.  
*I-da-da*,  
 1. 33 V 2; 130: 5.  
 2. *šu Da-tum*, 36 II 12.  
*I-da-b[u-um]* (= *Idâ-ahum*), 210: 11.  
*I-da-il(AN)*,<sup>35</sup>  
 1. 172: 10; 201: 3.  
 2. preceded by *šu*, 145 III 13; 147: 7; 155 V 11.  
*I-dé-dé*, 205: 2.  
*I-gi-gî*, 34 I 9; 115: 6.  
*Igi-si<sub>4</sub> tur*,<sup>36</sup> 13 I 10.  
*I-gul-um* (= *Ikûn-ilum*),  
 1. 34 I 4; 66: 2; 198: 6; 205: 1, 14.  
 2. ŠABRA, s. of the ISAG, 72 II 11.  
*I-gu-sâ-lim* (= *Ikûn-Salim*), s. of *I-nin-la-ba*, 211: 14.  
*Ih-lu-ug*,  
 1. 27: 9; 50 III 5; 51 IV 3; 88: 6; 114: 6; 155 II 3; 161: 12; 179: 10.  
 2. ENGAR, 132: 7.  
*I-ki-ilum(AN)*,<sup>37</sup> 55: 12.  
*Î-la-ak-nu-id*,<sup>38</sup>  
 1. 85: 2; 108: 10; 155 I 9; 161: 25; 162: 5; 164: 3; 209: 4.  
 2. *šu GIŠ-KU LUGAL*, 81: 3.  
 3. UGULA, 188 III 13.

- Îl(AN)-al-su*, f. of *Zu-zu*, 169: 4.  
*Îli(AN)*- . . . , 188 II 17; 212: 1.  
*Î-lî*,  
 1. 5: 2; 6: 7; 7: 3; 8: 3; 10: 3; 11: 2; 15: 3; 92: 7; 120: 7; 144: 5; 153 III 2; 155 IV 13, VI 2; 158 IV 4; 167: 2; 185 VI 6; 211: 5.  
 2. DUB-SAR, 45: 6; 47: 5; 142: 2.  
*Îli(AN)-a-ba*,<sup>39</sup>  
 1. 157 I 1; 185 I 17, IV 6.  
 2. s. of *Ba-ba*, 153 VIII 11.  
*Îli(AN)-a-zu*,  
 1. 72 III 10; 187 I 2.  
 2. NU-SAR, 157 II 4.  
*Îli(AN)-ba-ni*,  
 1. 53 III 3; 90: 2; 158 II 14; 185 II 4; 186: 3.  
 2. SIMUG, 157 III 3.  
 3. var., *Î-lî-ba-ni*, 154 V 1.  
*Î-lî-be-lî*,  
 1. 11: 7; 146: 2; 187 II 15.  
 2. s. of *Ê-a-ra-bî*, 153 V 11.  
 3. var., *Î-lî-bêlî(EN)*, 188 IV 9.  
*Îl-ib-gi* (perhaps = *Il-ipqî*), NU-BÂNDA, 33 III 2.  
*Îli(AN)-damiq(SIG)*,  
 1. 159 III 9; 205: 12.  
 2. var., [*Î-lî-da-mi-[iq]*], 111: 6.  
*Îli(AN)-dan*,  
 1. 71: 2; 107: 13; 129: 8.  
 2. var., *Î-lî-dan*, 36 III 11; 154 IV 18.  
*Îli(AN)-gu-[î]*, 97 II 1.  
*Î-lî-il(AN)*, 154 V 13.  
*Îli(AN)-iṣ-ṣap*, 155 IV 7.  
*Î-lî-iṣ-da-gal* (= *Îliṣ-takal*), 10: 7; 155 V 9.

<sup>34</sup> In view of the name *Ib-lul-ili(AN)*, Obelisk of Manishtusu, C XIV 6 and C XVII 29, it would appear that ZI should be deleted as a scribal error here.

<sup>35</sup> A variant of this name is *I-da-il*, Obelisk of Manishtusu, B IV 12. The element *idâ* is the Old Akkadian form of the later *idli*, just as *iṣmâ* is of *iṣmê*, the final *'ayin* being slightly preserved in both. Lewy's explanation, *Zeitschrift für Assyriologie*, XXXVIII, 253 ff., is clearly wrong.

<sup>36</sup> For this as a personal name see Deimel, *Sumerisches Lexikon*, p. 294, No. 12. In our text the name is followed by the epithet *tur*, "the younger."

<sup>37</sup> A variant of this name is *I-ki-lum*, Obelisk of Manishtusu, *passim*.

<sup>38</sup> A variant of this name is *I-la-ak-nu-id*, Legrain, *op. cit.*, 50: 1.

<sup>39</sup> The last element, *a-ba*, might be taken as Sumerian, but in view of names like *Îli-su-a-ba* and *Îli-su-a-ḥa* it seems preferable to take it as above.

*Ili(AN)-ka-me-ir* (= *Ilika-Mer*),<sup>40</sup> 13 II 9.

*Ili(AN)-la-ba*,<sup>41</sup> 172: 13.

*I-lî-lî*,

1. 29: 27; 79: 1; 205: 6.
2. s. of *I-mu-mu*, 36 VI 17; 38 II 8.
3. DAM-GÂR, 72 IV 4.
4. ÊŠ + ÁŠ, 34 II 6; 115: 8.
5. var., *Î-lî-lî*, 145 III 12; 188 II 25; 216: 5.

*Î-lî-me-šum*,<sup>42</sup> 15: 2.

*Ili(AN)-mu-da*,

1. 199: 6.
2. f. of *Du-du*, 154 III 15; 155 IV 9; 157 II 1.

*Ili(AN)-re'ûm* (SÍB), 70: 2; 154 III 4; 155 V 14; 188 IV 16.

*Ili(AN)-su-a-ba*,<sup>43</sup>

1. 143: 9; 154 II 14; 158 III 19.
2. f. of *Za-lî-lî*, 153 VII 17.

*Ili(AN)-su-a-ḫa*, 172: 4.

*Ili(AN)-su-dan*,

1. DAM-GÂR, 67: 2.
2. DUB-SAR ŠABRA-É, 205: 17.

*Ili(AN)-šum*, 138: 1.

*Î-lî-tab-ba*,<sup>44</sup>

1. 147: 10; 193: 17; 206: 2, 13.
2. Šu Lú-zu-zum, 153 I 14.
3. ÊŠ + ÁŠ, 159 IV 2.

*Ili(AN)-ti-la*,<sup>45</sup> 25 IV 8; 30: 5.

*I-lul-ili(AN)*, 135: 2; 142: 10; 155 V 12.

*I-lul-lul*, 153 VI 15.

*Î-lu-lu*,

1. 105 II 9.
2. NU-BÂNDA, 202 I 5.

*I-mi-ili(AN)*,

1. 13 III 3, 7; 135: 6; 153 VIII 29; 155 III 9.

2. of *A-bil-a-ak<sup>46</sup>*, 154 I 19.

3. ÊŠ + ÁŠ, 153 IX 2.

*I-mu-mu*, f. of *I-lî-lî*, 36 VI 18; 38 II 9.

*I-mu-tum*, 105 II 6.

*I-na-na* (cf. *E-na-na*), 188 II 5.

*I-nin-a-na-ak*, 107: 10; 179: 20.

*I-nin-la-ba*, f. of *I-gu-sá-lim*, 211: 15.

*Îr- . . .*, 175 III 13; 212: 2.

*Îr-am-i[li](AN)*,<sup>46</sup> 158 III 6.

*Îr-e<sup>47</sup>ebih*,<sup>47</sup> 35: 11; 161: 6; 172: 11; 174: 2.

*Îr-e<sup>48</sup>šamaš*, 42: 10; 63: 4; 144: 2; 154 IV 2; 188 II 2; 194: 9.

*Îr-e-um*, NU-KA, 138: 4.

*I-rî-ili(AN)*, 107: 9.

*Ir-šum*, 72 I 14; 108: 16; 118: 3; 129: 2;

153 III 14; 155 I 3; 158 III 18;

161: 20; 188 III 6.

*Îr-ra-ra*,

1. 31: 3.

2. b. of *Bal-ga*, 153 IV 17.

*Îr-rî-bû*, 187 I 7.

*I-sar-a-ḫi*, 176: 9.

*I-sar-be-lî*, 123: 9; 188 IV 8.

*I-sar-i[š-d]a-gal* (= *Išariš-takal*), 210: 12.

*I-sar-ru-um*,

1. 138: 3; 154 V 7.

2. DAM-GÂR, 94: 7; 105 I 11; 106: 7; 142: 9.

3. ZÎ-GÂR LUGAL, 64: 2.

*I-su-a-ḫu*, 129: 6; 201: 2.

*Î-su-su*, 216: 6.

<sup>40</sup> The same name appears in Legrain, *op. cit.*, 6 II 1.

<sup>41</sup> Cf. the name *I-nin-la-ba* below and the names *I-a-ku-la-ba*, *Šu-la-ba*, and *Ištar-la-ba*, quoted by Lewy, *Zeitschrift für Assyriologie*, XXXVIII, 252<sup>v</sup>.

<sup>42</sup> Cf. *I-nin-me-šum*, Obelisk of Manishtusu, A VII 18.

<sup>43</sup> That AN-*su* is to be read *Ili-su* is evident from a name like *Šu-lî-lî-su* below.

<sup>44</sup> The last element, *tab-ba*, might be taken as Sumerian, but in view of names like *Ili-su-a-ba* and *Ili-su-a-ḫa* it seems preferable to take it as above.

<sup>45</sup> Cf. the names *Šu-ti-la* and *Ti-la-e* below. All three names ought perhaps to be taken as Sumerian.

<sup>46</sup> Cf. the name *Îr-am<sup>48</sup>ma-lîk*, Obelisk of Manishtusu, B III 8 and B V 15.

<sup>47</sup> For <sup>48</sup>EN-TI = <sup>48</sup>ebih see Thureau-Dangin, *Revue d'Assyriologie*, XXXI, 84 ff., 143.



*Iš-bum*,

1. 24: 11; 146: 14.
2. *Šu Tab-me*, 153 II 19.
3. var., *Iš-bū-um*, 135: 5.

*Iš-dub-bū*,<sup>48</sup>

1. 220: 3.
2. SAG-SUG<sub>8</sub>, 119: 6.

*Iš-ku-na*, 119: 1.*Iš-lul-ilī(AN)*, DAM-GĀR, 153 II 23; 154 I 22; 155 III 10.*Iš-ma-īl(AN)*,

1. 9: 3; 11: 8; 35: 4; 36 VI 11; 38 II 4; 45: 5; 75: 3, 8; 76: 3; 96: 5; 108: 3; 7; 129: 16; 142: 1; 143: 3; 151 III 3; 153 X 25; 155 I 10, 12; 158 III 13; 161: 24, 26; 179: 12; 185 II 16, VI 11; 187 IV 3, 11; 195: 5; 203: 11.
2. s. of *Šu-da-da*, 59: 5; 72 I 10.
3. s. of [*Š*]u-a[d-da], 153 VII 26.
4. s. of *Tam-mil*, 153 V 4, IX 5; 154 V 18; 157 I 8.
5. *Šu A-qar*, 123: 8; 143: 6; 154 III 12; 158 III 13.
6. NAGAR, 154 I 21.
7. ŠU-GAB, 154 III 1.
8. UGULA, 188 II 24, IV 5.

*Iš-má-īl(AN) rabium(GAL)*,

1. 150: 10.
2. UGULA, 193: 4.

*Iš-má-īl(AN) ḡihrum(TUR)*, 150: 8; 209: 9.*Iš-má-īl(AN) TUR-DAR*, 49: 7.*I-ti-<sup>a</sup>a-[a]*, 98: 4.*I-ti-sum* (= Old Babylonian *I-di-šum*), 142: 13; 150: 6; 193: 6; 209: 8.*I-ti-ti*,<sup>49</sup>

1. 143: 16; 154 II 4; 155 V 6; 175 III 4.
2. of *Ha-ma-zi<sup>ki</sup>*, 153 III 24.

*I-tūr-<sup>a</sup>sin(EN-ZU)*, 24: 4; 45: 2; 153 III 5.*Ī-za*, 187 V 2.*Ī-za-ba*, f. of *Ši-ni-tum*, 137: 4.*Ī-za-za*, of *Gu-zi-ad<sup>hi</sup>*, 36 II 5.*I-zi-<sup>a</sup>da*, 169: 7.*I-zi-lum*, 186: 2.*Ī-zi-me*, 185 III 4.*Ī-zi-mu*, 187 II 9.*I-zu-bu*,

1. 129: 18; 154 II 15; 159 I 3; 160 III 10.
2. MAŠKIM, 211: 20.

*I-zu-zu*,<sup>50</sup> 36 III 14; 164: 2; 193: 8; 209: 7.*Ka- . . .*, 188 II 26.*Ka-ka-e*,<sup>51</sup> 51 I 7.*Ka-ú-g[a]*,<sup>52</sup> 209: 2.*Ka-za*,<sup>53</sup>

1. 175 II 11.
2. f. of *Šu-ba-la*, 211: 9.

*Ki-ib-tu-ru*, 129: 11; 153 IV 31; 199: 5.*Ku- . . .*, 131: 11.*Ku-ku*,

1. 155 IV 15; 173: 4.
2. of . . . -da-na-an<sup>hi</sup>, 153 IX 8; 154 V 2.

*Ku-li-li*, see *Gu-lī-ilum* above.*Kur-ra*,<sup>54</sup>

1. 143: 12; 153 V 2; 155 V 1.
2. f. of [*E*]n-na-īl, 211: 13.
3. EDIN, 211: 11.

*Ku-tu-la-at*, 187 III 6.*Ku-ub-l[u]*,<sup>55</sup> 139 III 8; 164: 6.*Ku-ur-ma*, 56: 7; 57: 7; 62: 5; 108: 21.*Lag-ga-zu-nu*, 71: 9.

<sup>48</sup> This name appears elsewhere, Obelisk of Manishtusu, D VII 9. The first element, *iš-dub*, is found rather often in names on this same Obelisk, always in conjunction with a god name. This fact and the comparison of names like *Ir-e-<sup>a</sup>ma-tik* and *Ir-e-bū* suggest that the second element *bū* must be a god name or something corresponding thereto. Comparison might be made with the god Bu, Deimel, *Pantheon Babylonicum*, No. 372.

<sup>49</sup> The name *I-dē-dē* above may be a variant of this.

<sup>50</sup> The same name appears in Schneider, *Orientalia*, No. 23, p. 112b.

<sup>51</sup> Cf. the name *Ka-ka*, Deimel, *Orientalia*, No. 34, p. 7 *et passim*.

<sup>52</sup> The same name appears in Huber, *op. cit.*, p. 124a.

<sup>53</sup> Cf. *Ga-za-ru* above.

<sup>54</sup> Cf. the name *Šēl-kur-ra*, Deimel, *Orientalia*, No. 34, p. 13.

<sup>55</sup> The same name appears in Clay, *op. cit.*, p. 100a.

*La-gi-bum* (= *Lâqipum*), 188 IV 19.  
*Lâ-lâ*, 142: 15; 185 IV 3.  
*La-mu-ušû*,<sup>56</sup> 147: 3; 157 II 9.  
*La-ni*, NAGAR, 205: 3.  
*L[i?]-la*, 161: 7.  
*Li-si*, 25 III 13.  
*Lû-ba-na*, 153 III 20.  
*Lû-be-lu*, 210: 13.  
*Lû-zu-zum*,<sup>57</sup> f. of *Ī-lî-tab-ba*, 153 I 15.  
*Lugal-maš-zu*, 169: 8.  
*Ma- . . .*, ÊŠ + ÁŠ-URU-KI of *Ga-sûr*<sup>58</sup>,  
 f. of *Ā-nûm*, 210: 3.  
*Ma-ma-ĥu*, [BULÛG]-MA<sub>4</sub>, 120: 5.  
*Ma-ma-riksu(m)*(ŠĪR),<sup>58</sup> 155 II 12; 188 IV 6.  
*Ma-ma-tum*, 188 IV 3.  
*[Ma]-ma-um-mi*, 188 II 12.  
*Mâ-ni*, 60: 2.  
*Ma-ni-ni*,  
 1. 170: 12.  
 2. f. of *Ē-tu-tu*, 105 I 7; 106: 3.  
*Mâr*(DUMU)- . . . , 204: 1, 2, 3.  
*Me-ir-še-ga-ga*,<sup>59</sup> 187 II 11.  
*Me-ir-tu-gag-ga*, 200: 8.  
*Me-ra-lum*, 56: 4; 57: 4.  
*Me-sar*, 14: 5; 25 III 12; 30: 8, 14.  
*Mi- . . .*, 153 VIII 23.  
*Mi-lu-sa*, 187 I 16.  
*Mi-na-mu*, 185 III 1; 187 V 10; 200: 4.  
*Mu- . . .*, 200 II 4.  
*Mu-mu*,  
 1. f. of *Šu-î-lî-su*, 153 VII 14; 158 III  
 17; 161: 9; 164: 5.  
 2. f. of *Ē-lî-lî*, 93: 5.  
*Mu-tu-tu*, 154 V 15.  
*Na- . . .*, s. of . . . *-la-lum*, 153 IX 20.  
*Na-ba-lul*,<sup>60</sup> 158 III 5.  
*Na-bî-um*, 29: 30; 55: 6.

*Na-da-lum*, 187 V 13.  
*Na-ĥa-ba*,  
 1. 124: 6; 161: 14; 175 I 12.  
 2. ENGAR, 132: 8.  
*Na-ĥa-ru-um*, 36 V 5; 38 I 8; 152 VII 4.  
*Na-me*,<sup>61</sup>  
 1. 59: 8; 108: 8; 123: 10; 139 III 6;  
 143: 11; 153 VI 12, VIII 25; 154 IV  
 20; 155 I 11; 158 II 3; 161: 21;  
 179: 11.  
 2. UGULA, 188 IV 14.  
*Nam-sar*, 206: 3.  
*Na-na*, 138: 6.  
*Na-na-tum*, 137: 1; 185 V 1.  
*Na-ni-a*, 82: 7; 98: 2; 185 V 3.  
*Ni- . . .*, 128: 2, 7; 154 IV 14.  
*Ni-ba-um*, 36 II 2; 157 II 10.  
*Ni-na-ni*, 55: 13; 65: 2; 66: 16; 69: 2;  
 81: 10; 83: 2; 105 II 2; 143: 14; 153  
 V 7; 155 II 9; 185 V 11, VI 12.  
*Nin-nin*, 157 II 12.  
*Nu-gal*,  
 1. 139 III 2; 158 IV 5; 212: 3.  
 2. preceded by DAM, 55: 2.  
 3. IRIB, 153 VII 20.  
*Nu-ĥi-ša-ni-im*, 25 III 5.  
*Numun-zi*,<sup>62</sup> 159 III 3, V 2.  
*Nûr*(BIL)-*sa-sa*, 10: 6.  
*Pû- . . .*, 128: 3, 4.  
*[P]û(KA)-a- . .*, 143: 2.  
*Pû-<sup>63</sup>da*, 29: 24; 117: 4.  
*Pû(EME)-eš<sub>4</sub>-târ*, SANGU, 218: 3.  
*Pû-î-lî*, 103: 4.  
*Pû(KA)-ma-ma*, 118: 5; 188 II 19.  
*Pû-na-na*, 33 V 5.  
*Pu-sa-sa*, 60: 3.  
*Pu-te-te*, 137: 2.

<sup>56</sup> Cf. the names *La-mu-um* and *La-mu-sa*, Obelisk of Manishtusu, *Délégation en Perse*, II, 47; also *Ur-ulû-gé*, Delaporte, *Zeitschrift für Assyriologie*, XVIII, 250, No. VI, 5.

<sup>57</sup> Cf. *Lu-zu-zum*, Obelisk of Manishtusu, D XIV 9.

<sup>58</sup> Cf. *Ma-ma-riksis*(ŠĪR)-*su*, Obelisk of Manishtusu, A XI 12, XIII 12.

<sup>59</sup> This is the only instance in our texts where ŠE has its phonetic value and it would seem to be a scribal error for *tu*, to make the name a variant of the following name.

<sup>60</sup> The same name appears in Schneider, *Orientalia*, No. 23, p. 164.

<sup>61</sup> The same name appears in Thureau-Dangin, *Recueil de Tablettes Chaldéennes*, 76 II 5.

<sup>62</sup> The same name appears in Legrain, *op. cit.*, I IV 1.



*Pu-ti-su<sub>4</sub>-ba-hi*, 13 III 11; 25 II 8.

*Puzrum*(PŪ-ŠA<sup>u-um</sup>),<sup>63</sup> 36 IV 13; 38 I 4;  
130: 4; 151 II 1; 153 X 6; 155 IV 3;  
188 III 15.

*Puzru*(PŪ-ŠA<sup>u</sup>)-*sa*,<sup>64</sup> 187 V 12; 200: 5.

*Puzur*(PŪ-ŠA)- . . . , 143: 4.

*Puzur*(PŪ-ŠA)-*ad-da*, 145 III 7; 154 V 12.

*Puzur*(PŪ-ŠA)-*ekallim*(Ē-GAL), 35: 8;  
107: 7; 161: 5; 169: 14; 175 IV 3;  
179: 6; 212: 5.

*Puzur*(PŪ-ŠA)-*eš<sub>4</sub>-tár*, 49: 5; 60: 1; 98: 6;  
139 II 7; 146: 7; 154 IV 11; 158 III  
12; 185 I 12; 187 IV 10.

*Puzur*(PŪ-ŠA)-*lu-lu*, 72 II 3.

*Puzur*(PŪ-ŠA)-*sin*(EN-ZU), 12: 8.

*Pū-zu-zu*,

1. 15: 4; 126: 6; 185 I 6.
2. var., *Pu-zu-zu*, s. of *Zu-zu*, 5: 20.

*Qar-tum*, 108: 13, 25.

*Ra-bi-ilī*(AN),

1. 27: 14; 88: 4; 114: 3; 147 I 4; 155 II  
4; 161: 11; 167: 6; 179: 8; 181: 5.
2. ENGAR, 132: 6.

*Ra-bu-bu*, 161: 8.

*Ra-bu-zum*, 103: 11; 157 III 13.

*Rē-ūm*(SÍB)-*lī-šī*, 153 VI 17.

*Ri* . . . , 161: 13.

*Ri-bi-iš*, 25 III 10.

*Ri-hi-ti*,<sup>65</sup> 52 I 1.

*Ru-ba-tum*, 211: 1.

*Ru-ni*, 74: 7; 145 III 9; 153 VI 25; 158 IV 2.

*Ru-ru*, 145 III 10; 185 II 2; 187 III 5, IV 7.

*Sa* . . . , 154 V 8.

*Sa-lī*, 188 I 11, 14.

*Sá-lim-be-lī*, 153 IV 9; 154 III 3; 159 IV 1.

*Sa-tu-ilī*(AN), 108: 15; 118: 6; 146: 3; 153  
I 19, VII 29; 154 IV 4; 155 III 6;  
157 I 11.

*Si-a-ni*, 169: 9; 199: 2.

*Si-a-um*,

1. 107: 8; 155 IV 6.
2. h. of *Ba-ba*, 155 III 8.
3. s. of . . . -*ma-gil*, 33 VI 4.
4. *šū Ē-lī-lī*, 146: 13; 153 II 6.
5. preceded by DUMU, 197: 8.
6. [GA]L-KALAMA, 72 I 3.

*Si-me*, 187 I 11.

*Si-mu-mu*, UGULA, 196: 6.

<sup>66</sup>*Sin*(EN-ZU)- . . . ], 139 III 4.

*Si-ir-ni*, 42: 4; 108: 6; 114: 12; 140: 7;  
161: 4; 175 II 9.

*Si-ir-tum*, UGULA, 188 II 9.

*Si-wi-ra-at*, 187 III 14.

*Su-bat*, 211: 12.

*Su<sub>4</sub>-ma-il*(AN),

1. 6: 2; 135: 4; 158 II 4; 201: 1.
2. s. of *Di-līl*, 139 III 10; 153 VI 29;  
154 II 2.
3. DUMU-NIGÌN, 155 IV 10; 161: 28.

*Su-ru-ús-kên*(GI),<sup>66</sup> 188 I 12.

*Su-ug-ni*, 187 II 4.

*Ša* . . . , 145 III 1.

[*Š*]*a-ilim*(AN), 188 I 20

*Ša-a<sup>a</sup>-da*, 187 I 12.

*Ša-dē-dē*, 188 IV 24.

*Šá-gán-ur-sag*,<sup>67</sup> 18: 5.

<sup>68</sup>*Šamaš-sa-tu*, 188 I 23.

*Ša-rí-ilī*(AN), 108: 12, 24.

*Šar-ru-ba-luh* (= *Šarru-paluh*), 126: 7.

*Šar-ru-qar* (= *Šarru-waqar*), 169: 2, 6.

*Ša-ru-uš*, 200: 3.

*Šeš-šeš*, NU-BANDA, 86: 2.

*Ši-ni-ša-am*, 51 I 2; 52 I 3.

*Ši-ni-tum*, d. of *Ī-za-ba*, slave of the king, w.  
of *A-zī-zī*, 137: 3.

*Šu* . . . , 70: 4; 123: 6; 188 II 3.

*Šu-a-a*, ŠABRA, 71: 3.

<sup>63</sup> The same name appears in Legrain, *op. cit.*, 6 II 13; 10 II 12; 59: 2; var., *Puzru*(PŪ-ŠA<sup>u</sup>), 6 III 4.

<sup>64</sup> Cf. the names *La-mu-um* and *La-mu-sa* in the Obelisk of Manishtusu, *Délégation en Perse*, II 47.

<sup>65</sup> Cf. the name *Ri-ti*, Legrain, *op. cit.*, 71 VIII 4.

<sup>66</sup> The later form of this name is *Šu-ru-uš-ki-in*, Schneider, *op. cit.*, p. 184b.

<sup>67</sup> The first element in this name may be the god Šakan.

*Šu-<sup>a</sup>adad*(IM),

1. 146: 4; 147: 9; 153 IV 22; 154 IV 3;  
155 I 5; 161: 19; 179: 14; 185 VI 9;  
188 I 9; 193: 2; 209: 6.
2. AD-KID, 36 III 1.

[*Š*]u-a[*d-da*], f. of *Iš-má-íl*, 153 VII 27.

*Šu-a-ním*,

1. 55: 1; 209: 3.
2. var., *Šu-á-nu-um*, 36 III 8.

*Šu-a-wa-a<sup>ki</sup>*, 185 IV 11.

*Šu-ba- . .*, 31: 7; 203: 13.

*Šu-ba-la*,

1. 153 V 28.
2. s. of *Ka-za*, 211: 8.

*Šu-be-la*,

1. 26: 5; 39: 7; 100: 2; 130: 2; 155 V  
10; 187 IV 4; 211: 10.
2. ÈŠ + ÁŠ, 158 IV 1.
3. of . . . -*dš<sup>ki</sup>*, 154 I 17.
4. var., *Šu-bêlum(lum)*, 187 II 19.

*Šu-da-da*,

1. 153 III 4; 154 V 4; 158 III 15;  
196: 2.
2. f. of *Iš-má-íl*, 59: 6; 72 I 11.
3. ŠABRA-É, 220: 7.

*Šu-d[u]-du*,

1. 165: 11.
2. var., *Šu-du<sub>8</sub>-du<sub>8</sub>*<sup>68</sup>, 67: 5.

*Šu-dur-ùl*<sup>69</sup>,

1. 143: 10.
2. ÈŠ + ÁŠ, 153 III 27.

*Šu-e-ním*, 185 II 8.

*Šu-eš<sub>4</sub>-tár*,

1. 28: 2; 35: 2; 43: 1; 65: 12; 81: 12;  
87: 4; 108: 4; 140: 3; 155 I 8;  
161: 18; 170: 5; 172: 2; 175 I 5;  
179: 12; 188 II 1; 210: 8.
2. of *Ga-súr<sup>ki</sup>*, 206: 15.
3. of *Ha-ma-zí<sup>ki</sup>*, 143: 15; 154 II 9; 155  
V 7.

4. EDIN, 130: 13.

5. ENGAR, 153 III 18.

6. NAGAR, 153 VIII 8.

7. NAR, 20 IV 5; 130: 10.

8. DUMUNU-BANDA, 211: 16.

*Šu-kár-ri*<sup>70</sup>,

1. 65: 16; 129: 5; 188 I 10, II 10.
2. preceded by DUMU, 197: 7.
3. ÈŠ + ÁŠ, 153 IV 27; 155 III 5; 158  
III 4.

*Šu-gu-ur*, 131: 16.

*Šu-l-l<sub>2</sub>-su*,

1. 31: 12; 35: 6; 49: 2; 68: 2; 104: 4;  
108: 9; 154 III 20; 155 I 4; 158 II  
11, 13; 169: 12; 173: 2; 179: 3; 185  
II 12; 187 II 17; 193: 8, 19; 203: 2,<sup>71</sup> 7.
2. s. of *Mu-mu*, 153 VII 13; 158 III 16;  
161: 9; 164: 4.
3. s. of *Zu-zu*, 153 VIII 17.
4. *Šu A-bu-a*, 153 IV 13.
5. ÈŠ + ÁŠ-URU-KI, 49: 2; 139 II 9;  
142: 3; 153 V 30; 154 I 2; 161: 10;  
162: 3; 167: 3.
6. DUB-SAR, 160 II 11.
7. SIMUG, 158 IV 6.
8. UGULA, 188 I 18.

*Šu-ki-ki*, 51 I 5; 52 I 6.

*Šu-ma-ma*,

1. 128: 1; 188 III 22; 205: 5.
2. s. of *Zu-zu*, 153 V 16.

*Šu-ma-na*, 155 II 11.

*Šu-ti-bar*, 108: 11, 23; 129: 4; 153 VII 10.

*Šu-ti-la*, 51 I 6.

*Tab-me*, f. of *Iš-bum*, 153 II 20.

*Tam-mil*<sup>72</sup>,

1. 188 I 19.
2. preceded by DAM, 135: 3; 154 II 11;  
155 V 13; 157 I 9.
3. f. of *Iš-má-íl*, 153 V 5, IX 6; 154 V  
19; 157 I 8.

<sup>68</sup> For *dus-du<sub>8</sub>* see Schroeder, *op. cit.*, p. XIII.

<sup>69</sup> For this name elsewhere see Thureau-Dangin, *La Chronologie des Dynasties de Sumer et d'Accad*, p. 63.

<sup>70</sup> The second sign is manifestly *kár* and the fact that it is not written obliquely is an indication of the early date of our texts; cf. Deimel, *Sumerisches Lexikon*, p. 266.

<sup>71</sup> The name here is written *Šu-l-l<sub>2</sub>*, with the final *su* omitted by scribal error.

<sup>72</sup> The same name appears in the Obelisk of Manishtusu, A IV 20.



- Ti-la-e*, 25 I 5.  
*Tin-ga-ga*, 129: 14; 187 III 2.  
*Ti-rí-tar*, 66: 11; 72 III 12; 82: 2; 187 V 1;  
 212: 6.  
*Tir-kù*,<sup>73</sup> 136: 12.  
*Ti-ru-ša-ki*, 129: 13; 156: 7; 197: 10.  
*Ti-ti*, 34 II 8.  
*Ti-tu-rí*, 129: 9; 157 II 13.  
*Tu-li-li*,  
 1. b. of *En-bu-ili*, 39: 4.  
 2. var., [*T*]u-li + li,<sup>74</sup> 153 I 4.  
*Tu-tu*, 203: 5.  
*Tu-tu-li*,<sup>75</sup> 83: 6; 153 II 2; 154 IV 12; 171: 7;  
 185 I 6; 187 IV 13; 188 III 7.  
*Tu-tu-rí*, 188 IV 7.  
*Ū . . . .*, 154 IV 13.  
*Ū-a*, 129: 17.  
*U<sub>a</sub>-ba-ni-bêlum(EN)*, 142: 11.  
*Ūb-ba*, 187 III 10.  
*Ud-dê-[{âb(DÛG)}]*,<sup>76</sup> 54 I 2.  
*Ū-du-na*, ISAG, 211: 18.  
*Ū-î-lî*, 153 VIII 28.  
*Ū-ka-ka*, 157 II 11; 158 IV 13.  
*Ū-la-lum*, 145 III 8; 147: 2.  
*Um-ma . . .*, 9: 12.  
*Um-ma-ma*, 200: 1.  
*[U]m-mi-mî*, 188 IV 11.  
*[U]m-mi-îâbat(DÛG)*,<sup>77</sup> 188 I 5.  
*Um-mu-na*, 187 V 8.  
*Ū-na-na*, 188 I 21.  
*Ur . . . .*, 153 VI 2.  
*Ur-dam*, 169: 11.  
*Ur-dumu- . .*, gf. of *Ur-gu-la*, 219: 10.  
*Ur-gar*,  
 1. 80: 2; 147: 8; 157 II 5; 158 IV 3;  
 188 IV 15.  
 2. IRIB, 119: 2.  
*Ur-<sup>â</sup>gibil(BIL-GI)*, 160 IV 7.  
*Ur-gu-la*, LUGAL, gs. of *Ur-dumu- . .*,  
 219: 8.  
*Ur-mes*, 105 III 3; 123: 16.  
*Ur-su*, 158 IV 10.  
*Ur-su-dûg*, 188 I 3.  
*Ur-ša<sub>6</sub>*, 8: 2; 9: 2.  
*Ur-ur*,  
 1. 130: 7; 159 II 4.  
 2. f. of *Ga-li-iš-îâb*, 66: 19.  
*Ur-zu*, DUB-SAR, 109: 13.  
*Uz-ga-um*, 169: 10.  
*Wara(d)-zu-ni*,  
 1. 38 III 12.  
 2. NU-BÂNDA, 17: 3.  
*Za . . . .*, 44: 4.  
*Za-ab-ra-am*,  
 1. 124: 8.  
 2. var., *Za-âb-ra-am*, 161: 15.  
*Za-an-zi*, f. of *Ba-zi*, 92: 3.  
*Za-ba-ba*, 188 V 4.  
*Za-i*,<sup>78</sup>  
 1. 147: 6; 155 IV 4; 157 I 5.  
 2. var., *Za-wi*, 60: 4; 153 III 7; 216: 2.  
 3. var., *Za-î-e*, 13 II 11; 135: 8; 155 V  
 5; 158 III 11.  
*Za-lî*, ISAG of *Gú-da-mi-šum*<sup>44</sup>, 213: 15.  
*Za-lî-lî*,<sup>79</sup>  
 1. 7: 5; 66: 5; 73: 2; 118: 4; 155 I 6;  
 161: 23; 185 VI 3; 188 II 18, IV 23.

<sup>73</sup> The same name appears in Schneider, *op. cit.*, p. 186b.

<sup>74</sup> The last sign appears again in the personal name *Ê-li + li*, S. Smith, *Journal of the Royal Asiatic Society*, 1932, p. 306, l. 4; cf. our name *Ê-li-lî* above.

<sup>75</sup> Cf. the place name Tutuli, known to us from the Old Akkadian period; see, e.g., Legrain, *Royal Inscriptions from Nippur and Babylon*, p. 14.

<sup>76</sup> The same name appears in Legrain, *Délégation en Perse*, XIV, I IV 3.

<sup>77</sup> Cf. the name *Um-mi-îa-bat*, Clay, *op. cit.*, p. 142b.

<sup>78</sup> The same name appears in Schneider, *Orientalia*, No. 47, p. 58b.

<sup>79</sup> Variants of this name are *Za-li-lum*, *Za-lî-AN*, and *Sa-lî-AN*, Bauer, *op. cit.*, p. 84b; Ranke, *Early Babylonian Personal Names*, p. 178b.

2. s. of *Ili-su-a-ba*, 153 VII 16.  
 3. f. of *Za-li-li*, 197: 4.  
 4. var., *Za-li-li*, s. of *Za-li-li*, 197: 3.  
*Za-na*,<sup>80</sup> 188 III 18, IV 21.  
*Za-nu-um*, 36 VI 8; 38 II 2; 151 II 14;  
 153 X 22.  
*Za-ú-e*, see *Za-i* above.  
*Za-wi*, see *Za-i* above.  
*Za-za-tum*, 187 I 9; 188 I 2.  
*Za-zum*,  
 1. 35: 2; 108: 5; 153 II 11; 155 I 7;  
 157 I 7; 161: 22; 175 II 13.  
 2. var., *Za-zu-um*, 145 III 6; 153 I 11;  
 154 V 11.  
*Zi-ba-ba*, 60: 6.  
*Zi-gi*, 187 III 11.  
*Zi-ra*,  
 1. 31: 10; 33 III 8; 36 IV 10; 38 I 2;  
 151 I 3; 153 IX 26; 186: 1.  
 2. preceded by *šu*, 31: 10.  
*Zi-rí-kum*, 61: 9; 103: 7; 185 I 8; 187 IV 9.  
*Zi-w[i-...]*, 143: 1.  
*Zi-zi*, 80: 4; 185 II 9; 187 I 4, II 16.  
*Zu-ki-ki*,  
 1. 35: 4; 108: 2; 123: 5; 142: 4; 153 II  
 26; 155 I 2; 161: 17; 179: 5; 185 VI 5.  
 2. f. of *Ê-ga-lum*, 209: 12.  
*Zu-li-li*, 51 I 3; 52 I 4.  
*Zum-rí*, 13 III 4; 130: 3.  
*Zu-zu*,  
 1. 14: 7; 36 V 14; 72 II 8; 94: 5; 99: 7;  
 102: 2; 107: 3; 109: 22; 153 X 9;  
 158 II 12; 172: 5; 175 III 2; 193: 6.  
 2. f. of *Bu-ga-šum*, 104: 7.  
 3. h. of *Da-áš-dub-ba*, 139 II 5.  
 4. f. of *Ê-ga-lum*, 209: 5.  
 5. f. of *Pu-zu-zu*, 5: 21.  
 6. f. of *Šu-î-li-su*, 153 VIII 18.  
 7. f. of *Šu-ma-ma*, 153 V 17.  
 8. f. of ...-ba-..., 153 IX 16.  
 9. *šu Îl-al-su*, 169: 3.  
 10. *IRIB*, 146: 17; 154 IV 19.  
 11. *SAG-SUG<sub>8</sub>*, 59: 2; 66: 7; 87: 6;  
 88: 8; 110: 6; 120: 9; 160 III 5; 175  
 IV 4; 205: 10.  
 12. *UGULA*, 113: 2; 188 V 6.  
 ...-a-..., 188 I 4.  
 ...-<sup>a</sup>*mal*, 159 II 6.  
 ...-an-..., f. of *Ê-a-[i-za]*, 154 II 13.  
 ...-ba-..., s. of *Zu-zu*, 153 IX 15.  
 [...-b]*a-am*, 179: 15.  
 ...-*bal*, 130: 12.  
 ...-*bu*, *ÊŠ + ÁŠ*, 158 II 16.  
 [...-b]*u-ra-am*, 127: 2.  
 ...-*da*, 154 III 17; 158 II 10.  
 ...-d[ê-...], 158 II 6.  
 [...-d]*u-nu-ba*, 13 II 1.  
 [...-eš<sub>4</sub>]-*tár*, 150: 2.  
 ...-*e-ni-tar*, 211: 19.  
 ...-*ha*, 153 I 1.  
 ...-*hi*, 194: 6, 7.  
 ...-*il(AN)*, 130: 1; 153 I 2; 157 I 2, III  
 5; 158 II 19; 162: 7.  
 ...-*kên(GI)*, 191: 6.  
 ...-*ki*, 154 I 3.  
 ...-*la*, 61: 2.  
 ...-*la-lum*, f. of *Na-...*, 153 IX 21.  
 ...-*lam-ma*, 187 I 17.  
 [...-l]*i*, 158 II 9.  
 ...-*lil*, 129: 19.  
 ...-*lum*, 114: 9; 130: 9; 158 II 17.  
 ...-*ma*, 155 III 3; 185 IV 18.  
 ...-*ma-gil*, f. of *Si-a-um*, 33 VI 5.  
 [...-m]*a-a[r-...-i]m*, 25 II 3.  
 ...-*me*, 103: 9; 185 VI 1; 188 I 4.  
 ...-*mi-su-uh*, 185 I 2.  
 ...-*mu-tar*, preceded by *DAM*, 154 III 19;  
 158 II 15.  
 ...-*mu-um*, f. of *Hi-ir-ḫa-ša*, 176: 14.  
 ...-*na-na*, 123: 3.  
 ...-*ni-*..., 118: 1; 194: 1.  
 ...-*ni-ni*, 188 II 11; 194: 3.  
 ...-*ni*, 55: 7; 124: 1; 174: 4.  
 ...-*ra-*..., 206: 1.

<sup>80</sup> The same name appears in Deimel, *Orientalia*, No. 34, p. 48 *et passim*; cf. also the god name Zana in certain Elamite texts, Scheil, *Délégation en Perse*, III, pp. 75, 128.



...-ra, 159 IV 10.  
 ...-ra-mi, 157 III 11.  
 ...-ru-e, 188 III 5.  
 ...-su, 130: 8; 154 V 22.  
 ...-su-i-da, 203: 16.  
 [...-ša]p, 123: 11.  
 ...-ša-ša, 157 III 12.  
 ...-ši-la-tum, 194: 11.  
 ...-šu-da, 216: 3.  
 ...-šum, 154 I 13, 16.

[...-i]i, 153 I 21.  
 [...-i]i, s. of *Bal-ga*, 193: 10.  
 ...-ū-um, 113: 4.  
 ...-um, 158 II 7, 8.  
 ...-uš, 194: 5.  
 [...-z]i, 80: 4.  
 ...-zu, 72 IV 1, 2.  
 ...-zu-zu, 72 III 7, IV 12; 150: 4.  
 ...-zu-zu, *šu Ga-*..., 72 I 16.  
 ...-zum, 158 II 18.

## II. NAMES OF PROFESSIONS

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 99: 3; 105 I 11; 106: 8; 139 II 2;  
 142: 9; 150: 14; 153 II 24; 154 II 1;  
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 2; 210: 14; 211: 17; 212: 10.  
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 162: 3; 167: 4; 210: 4.  
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 IRIB, 119: 3; 130: 15; 146: 17; 153 VII 20;  
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 NU-BANDA, 17: 4; 33 III 3; 86: 3; 153 III  
 31; 202 I 3, 5; 211: 16; 222 I 6.  
 NU-ÊŠ, 222 IV 2.  
 NU-GIG, 222 VII 3.  
 NU-KA, 138: 5; 149: 3.  
 NU-MU-S[U], 222 VII 4.  
 NU-SAG + TAB, 222 IV 1.  
 NU-SAR, 29: 20; 157 II 4.  
 RA(?) - DINGIR(?) - A, 34 II 1.  
 ru-ù-ba-um,<sup>81</sup> 175 III 9.  
 SAG-GIŠ-APIN-ME,  
 1. 188 V 7.  
 2. var., SAG-APIN-ME, 189 VI 4.  
 SAG-SA[NGU], 222 I 12.  
 SAG-SUG,<sup>82</sup> 59: 2; 66: 7; 87: 7; 88: 8;  
 110: 7; 119: 7; 120: 9; 160 III 5;  
 175 IV 5; 205: 11.  
 SAHAR, 222 I 8.  
 SAL-AGRIG, 222 III 4.  
 SAL + ME, 218: 9; 222 III 5.  
 SAL-[DINGIR], 222 IV 9.

SANGU, 218: 3.  
 SÍB, 38 III 5; 153 VII 23; 158 IV 8; 159 V  
 3; 179: 22.  
 ŠILA, 222 III 6.  
 SIMUG, 157 III 3; 158 IV 7; 222 II 3.  
 SUBAR-SAHAR, 151 IV 2; 152 VIII 2; 153  
 XI 2.  
 ŠABRA, 71: 4; 72 II 12.  
 ŠABRA-É, 66: 21; 105 III 4; 159 IV 8;  
 205: 18; 220: 8.  
 ŠAGUB, 222 I 7.  
 [ŠI]M-NAGAR, 130: 1.  
 ŠU-GAB, 143: 8; 154 III 2.  
 ŠU-GUD, 153 VII 8.  
 ŠU-ĦA, 86: 5.  
 ŠU-I, 222 III 2.  
 ŠU-LAL, 222 VI 4.  
 TÚG-GAB, 222 II 9.  
 ÛG-ÍL, 66: 9.  
 UGULA, 113: 2; 188 I 18, II 9, 24, III 13, 20,  
 IV 5, 14, 23, V 6; 193: 4, 14; 196: 6, 8.  
 ÛĦ-NÍN (cf. Br. 8136), 222 II 7.  
 UM + ME-DA-DINGIR, 222 IV 4.  
 UM-M[I-A], 222 V 1.  
 URI-APIN,<sup>83</sup> 153 V 24; 154 V 6.  
 UR-ŠU-GAB, 222 V 2.  
 UR-TUG, 222 V 4.  
 UŠUMGAL, 219: 7.

## III. MONTH NAMES

warah<sup>84</sup> ga-da-ad, 166: 3; 184: 10.  
 warah<sup>85</sup> ha-ni-id, 41: 10; 82: 8.

warah<sup>86</sup> ik-zum, 96: 6.  
 warah<sup>87</sup> za-lul, 63: 6; 144: 6; 170: 13.

<sup>81</sup> This is the only Semitic title in the texts, all the rest being written ideographically as Sumerian. For the same title in the Cappadocian texts see Lewy, *Zeitschrift für Assyriologie*, XXXVI, 24 ff.

<sup>82</sup> For this reading and the Semitic equivalent, *šazukum*, see von Soden, *Zeitschrift für Assyriologie*, XLII, 233 ff.

<sup>83</sup> Cf. URI as the name of a profession, Deimel, *Sumerisches Lexikon*, p. 679, No. 5.



## IV. PLACE NAMES

- A-bar-tim*, 25 II 9.  
*A-bil-a-ak<sup>ki</sup>*,<sup>81</sup> 154 I 20.  
*A-da-aḥ<sup>ki</sup>*, 176: 15.  
*A-ga-dē<sup>ki</sup>*, 38 III 7; 99: 1; 140: 1; 168: 15.  
*A-gaz-ū<sup>ki</sup>*<sup>82</sup> (gentilic plural), 198: 5.  
*Ar-za-ni<sup>ki</sup>*,<sup>83a</sup> 123: 20.  
*A-ri-ik-ti-in<sup>ki</sup>*,<sup>86</sup> 35: 9; 71: 12; 203: 15.  
*A-šūr<sup>ki</sup>*, 36 VI 2; 37 I 3; 151 I 11; 153 X 2;  
 154 I 11; 160 IV 5; 169: 15.  
*A-wa-aḥ<sup>ki</sup>*, in the personal names *Eš<sub>4</sub>-tār-a-*  
*wa-aḥ<sup>ki</sup>* and *Šu-a-wa-aḥ<sup>ki</sup>* above.  
*A-za-la<sup>ki</sup>*,<sup>87</sup> 1: center.  
*Bād* . . . , 177: 3.  
*Bād-lugal<sup>ki</sup>*,<sup>88</sup> 35: 12; 201: 6.  
*Bād-lugal<sup>ki</sup>-gal*, 205: 15.  
*Bar-me-um<sup>ki</sup>* (gentilic), 159 III 5.  
*Bar-ra-an<sup>ki</sup>*, 159 IV 5.  
*Bi-ni-za* . . . , 1: right center.  
*Bit(É)-ki-šē-ir-tim*, 10: 8.  
*Da-ni-iḥ*, 218: 8.  
*Dūr(BAD)-za-an-zī<sup>ki</sup>*, 111: 4; 155 II 2<sup>88a</sup>.  
*Ga-sūr(SAG + GUNU)<sup>ki</sup>*,  
 1. 38 III 8; 56: 8; 62: 6; 65: 6; 94: 2;  
 108: 20; 109: 5; 112: 7; 116: 6; 118: 7;  
 122: 7; 148: 9; 171: 8; 194: 14; 200:  
 12; 206: 16; 210: 5; 213: 2.  
 2. var., *Ga-sag<sup>ki</sup>*, 57: 8.

- Giš-bat<sup>ki</sup>*, 27: 15; 51 II 3; 58: 4; 88: 9;  
 132: 13; 15; 136: 14; 194: 12.  
*Gú-da-mi-šum<sup>ki</sup>*, 14: 6; 28: 9; 95: 4; 111: 6;  
 118: 2; 191 II 4; 213: 16.  
 [G]ur(?)*-gi* (a district), 1: left side.  
*Gu-zi-ad<sup>ki</sup>*, 36 II 6; 154 IV 9.  
*Ha-ma-zi<sup>ki</sup>*, 143: 15; 153 III 25; 154 II 10;  
 155 V 8.  
*Hu-bil-ti-nu-um<sup>ki</sup>*,  
 1. 30: 4.  
 2. var., *Hu-bil-da-ni-im<sup>ki</sup>*, 25 IV 9.  
*Kab-nim<sup>ki</sup>*,<sup>89</sup> 92: 5.  
*Ka-lum<sup>ki</sup>*,<sup>90</sup> 191 II 2.  
*Kas-ia<sup>ki</sup>*, 30: 7.  
*Ki-na-kum<sup>ki</sup>*,<sup>91</sup> 190: 12.  
*Ki-su*, 77: 3; 123: 13.  
*La-aḥ-ru-um<sup>ki</sup>*,<sup>92</sup> 213: 4.  
*La-ma-šum*, 136: 8.  
*Lam + kur-ga-r[u]-um<sup>ki</sup>*,<sup>93</sup> 38 III 6.  
*Lu-lu-bum<sup>ki</sup>*,  
 1. 176: 8.  
 2. var., *Lu-lu-bi-im*, 99: 5.  
*Maš-gán-bād-iḥ-la*,<sup>94</sup> 1: lower left corner.  
*Maš-gán<sup>ki</sup>*,<sup>95</sup> 20 IV 7; 151 IV 1; 152 VIII 1;  
 153 XI 1; 195 I 3.  
*Maš-gán<sup>ki</sup>-gal*,  
 1. 28: 3; 42: 8; 45: 3; 47: 3; 49: 8;  
 87: 5; 163: 5.  
 2. var., *Maš-gán-gal<sup>ki</sup>*, 23: 7.

<sup>81</sup> Cf. *dl A-bi-il-ak-ka*, Boudou, *Orientalia*, No. 36, p. 5.

<sup>82</sup> Cf. *mdt A-ga-zi*, Boudou, *op. cit.*, p. 7.

<sup>83a</sup> Cf. *dl Ar-za-ni*, Boudou, *op. cit.*, p. 25.

<sup>86</sup> Cf. the name of the Assyrian king, *A-ri-ik-di-en-ilu(AN)*.

<sup>87</sup> This is an uncertain name: see Note 6 above.

<sup>88</sup> Or Akkadian *Dūr-barri<sup>ki</sup>*; cf. *dl Dūr-barri*, Boudou, *op. cit.*, p. 53.

<sup>88a</sup> Written here *Dūr-za-zi<sup>ki</sup>*, with *an* omitted apparently by scribal error. Cf. the personal name *Za-an-zi* above.

<sup>89</sup> Cf. *dl Kap* . . . , Boudou, *op. cit.*, p. 94.

<sup>90</sup> Cf. *Ka-lum*, Boudou, *op. cit.*, p. 93.

<sup>91</sup> Cf. *dl Ki-na-ki*, Boudou, *op. cit.*, p. 101.

<sup>92</sup> Cf. *La-aḥ-ri-in<sup>ki</sup>*, Scheil, *Délégation en Perse*, X, 61: 3; also cf. *dl La-ḥi-ru*, Boudou, *op. cit.*, pp. 109 f.

<sup>93</sup> Cf. *Lam + kur-ru<sup>ki</sup>*, most recently discussed by Kramer, *Journal of the American Oriental Society*, LII, 117 ff. If these cities are to be identified, *ga* in our spelling of the name must be taken as the phonetic complement of LAM + KUR, whose phonetic value must accordingly end in *g*, and can scarcely be *arad*, as Deimel suggests, *Sumerisches Lexikon*, p. 82.

<sup>94</sup> Or in Akkadian *Maškan-dūr-iḥ-la*; cf. the city of Dūr-ubla from the Nuzi texts discussed in the Introduction.

<sup>95</sup> Cf. *Maš-ka-ni<sup>ki</sup>*, Boudou, *op. cit.*, p. 122.

*Maš-gán<sup>ki</sup>-bíl*, 41: 8; 55: 5.

*Maš-gán<sup>ki</sup>-tur*,

1. 26: 10; 28: 6.

2. var., *Maš-gán-tur<sup>ki</sup>*, 103: 13.

*Ni-bu-dè-um<sup>ki</sup>* (gentilic), 16: 7; 136: 2.

*Ra-hi-um* (river or canal), 1: center.

*Si-mu-ur<sub>4</sub>-rî-û<sup>ki</sup>* (gentilic plural), 5: 10.

*Su<sub>0</sub>-dš-da-ga<sup>ki</sup>*, 36 IV 6; 206: 17.

*Ši-ba-la-ba-ai<sup>ki</sup>*, 177: 5.

*Ši-(u-iš<sup>ki</sup>*, 177: 7.

*Šu-rî<sup>ki</sup>*,<sup>96</sup> 145 IV 2; 155 VI 5.

*Ti-ra-ba-an<sup>ki</sup>*, 146: 16; 154 IV 17.

*Uz-la<sup>ki</sup>*, 208: 7.

*Za-bi-im*,<sup>97</sup> 175 IV 6; 201: 7.

... -ad, 1: upper left corner.

... -dš<sup>ki</sup>, 154 I 18.

... -da-na-an<sup>ki</sup>, 153 IX 9; 154 V 3.

... -ik-bal<sup>ki</sup>, 28: 22.

... -im<sup>ki</sup>, 191 III 2.

... -ru-um (river or canal), 1: right side.

<sup>96</sup> Cf. *Šu-ri-a*, Boudou, *op. cit.*, p. 170.

<sup>97</sup> It is uncertain whether this is a place name, but I do not know what else to make of it; cf. *Sa-bu-um<sup>ki</sup>*, Boudou, *op. cit.*, p. 151.



## THE CONTENTS OF THE TABLETS<sup>1</sup>

1. SMN 4172. A map indicating apparently the location of an estate of 354 *iku* of cultivated land (MA<sub>4</sub>-A) belonging to Azala. Discussed in the Introduction.
2. SMN 4100. A fragment of a building plan.
3. SMN 4108. A bulla used to seal a receptacle containing sesame. It bears a seal impression and is inscribed *si-tum*, "remainder." Discussed in the Introduction.
4. SMN 4199. A fragment of a letter from Dada.
5. SMN 4216. A letter from Dada to Ili. Translated in the Introduction.
6. SMN 4203. A letter from Dada to Suma-il and Ili. Translated in the Introduction.
7. SMN 4204. A letter from Dada to Ili. Translated in the Introduction.
8. SMN 4205. A letter from Ursha to Ili. Translated in the Introduction.
9. SMN 4207. A letter from Ursha to Ishmâ-il and Dada.
10. SMN 4206. A letter from Ursha to Ili. Translated in the Introduction.
11. SMN 4079. A letter to Ili. Translated in the Introduction.
12. SMN 4111. The lower half of a letter. Translated in the Introduction.
- 13-28. 13 (SMN 4171); 14 (SMN 4122); 15 (SMN 2990); 16 (SMN 4159); 17 (SMN 4132); 18 (SMN 4063); 19 (SMN 4025); 20 (SMN 4187); 21 (SMN 4158); 22 (SMN 4089); 23 (SMN 4037); 24 (SMN 4160); 25 (SMN 4045); 26 (SMN 4044); 27 (SMN 4055); 28 (SMN 4012). Records of land of different quantities and different sorts assigned to or belonging to various individuals. In Nos. 16 and 17 the quantity of seed barley for the land (*zêr-su*, "its seed") is indicated.
- 29-34. 29 (SMN 4083); 30 (SMN 4153); 31 (SMN 4215); 32 (SMN 4066); 33 (SMN 4050); 34 (SMN 4076). Records of land sowed to different kinds of grain assigned to various individuals. Nos. 31 to 33 contain records of grain along with the land.
35. SMN 4143. A record of different quantities of barley, the grain of (lit. "that of," *šu*) one *sar* of land, in each instance followed by the names of individuals, who may be payees or payors of the grain.
36. SMN 4157. A record of different quantities of land and grain assigned to various individuals as cultivators. In Col. IV 4 the grain is defined as *šu* KAT<sub>4</sub>-RI-A, an expression which appears elsewhere in 38 III 4, IV 2; 39: 6; 40: 1; 41: 2, 7 (var., KAT<sub>4</sub>); 42: 2; 45: 4; 46: 2; 47: 2; and 153 XII 4 (cf. Deimel, *Šum. Lexikon*, p. 655, No. 99, who would regard RI as an error for *ru*, but this is incorrect. Cf. also *Inventaire des Tablettes de Tello*, II, p. 57, No. 1012, which is not quoted by Deimel).

<sup>1</sup> The serial numbers on the margin give the order of the tablets in this volume; SMN (= Semitic Museum: Nuzi) indicates the Harvard Semitic Museum catalogue number. The text of the tablets is usually so sparing of words that it is difficult at times to determine the exact meaning, and in such instances interpretations other than those given are possible.

- 37-38. 37 (SMN 4194); 38 (SMN 4017). The former tablet is clearly a fragment from the lower left hand corner of the latter, but the two tablets do not join in their present condition. 37 I 2-5 is a duplicate of 36 VI 1-5 and 38 I 1-II 9, in so far as preserved, is a duplicate of 36 IV 8-VI 18, except that the *gân* line is omitted and the numbers in three instances differ slightly and 38 I 10 does not appear in 36. The reverse of 38 is different from 36; it is a record of disbursements (*Ê* = *wašum*).
39. SMN 4191. A record of different quantities of land and of barley seed assigned to various individuals. The barley is defined as *šu* KAT<sub>5</sub>-RI-A *šu Šu-be-la*.
40. SMN 4104. A small fragment of a record.
41. SMN 4124. A receipt of barley (defined as *šu* KAT<sub>4</sub>-RI-A) in the city of New Mashgan in the month of *ha-ni-id*.
42. SMN 4113. A receipt of barley (defined as *šu* KAT<sub>5</sub>-RI-A) by two merchants in Great Mashgan from (*iš-dē*) Sirni.
- 43-44. 43 (SMN 4105); 44 (SMN 4197). Small fragments of records of grain.
45. SMN 4002. A receipt of barley by the scribe Ili in the house of Itûr-Sin in Great Mashgan. The barley is defined as *šu* KAT<sub>5</sub>-RI *Iš-mā-šl*.
46. SMN 4126. A record of a balance (LAL-LI) of barley outstanding against Gari (*al Ga-rî i-ba-šē*). The barley is defined as *šu* KAT<sub>5</sub>-RI.
47. SMN 4145. A receipt of barley by the scribe Ili in Great Mashgan, at the house of Balga. The barley is defined as [*šu* KAT<sub>5</sub>-R]1.
48. SMN 4165. A receipt of the balance (*si-tum*) of barley from (lit. "that of," *šu*) irrigated land (GÂN-A) by Agadeum ("the Akkadian") from three individuals.
49. SMN 4118. A receipt in Great Mashgan of the balance of barley from three individuals.
50. SMN 4022. A fragment of a record with only one item fully preserved, a record of the balance of barley meal against Ihlug.
51. SMN 4163. A record of receipts on the obverse, and of balances on the reverse, the only fully preserved item in the latter reading "3 *gur* of barley meal are outstanding as a balance against Ihlug" ([3 z]l-še GUR *si-tum al Ih-lu-ug i-ba-šē*). Check marks follow the names in Col. I 5-7.
52. SMN 4028. A duplicate of the preceding tablet, No. 51, except that the check marks are absent.
53. SMN 4030. A fragment of a record of balances.
54. SMN 4031. A fragment of a record of barley.
55. SMN 4173. A record of various quantities of barley set over against the names of certain individuals, apparently as recipients of the barley. After the total of barley at the end of the tablet appears the word *si-tum* "the balance, remainder." The barley is defined as "old" (LIBIR) in line 14.



56. SMN 4116. A record of balances of grain and beer against two individuals, apparently received in the city of Gasur.
57. SMN 4008. A duplicate of the preceding tablet, No. 56, except that *IB-TUM* appears at the end of line 5 in place of *BAPPIR GUR* (manifestly a scribal error) and *sag* is ungunufed in line 8.
58. SMN 4119. A receipt of a balance of barley in the city of Gishbat.
59. SMN 4059. A receipt of worked copper articles (*URUDU-KIN*) from two individuals by the *sag-sug*, official Zuzu and a notation of the number still outstanding as a balance against them (*situm al-su-ni i-ba-še*).
60. SMN 4131. A receipt of a total of eight worked copper articles by eight individuals.
61. SMN 4193. A record of various quantities of large and small beans (*GU-GU*), set over against the names of certain individuals, who may be payees or payors, probably the former.
62. SMN 4150. A receipt apparently of different kinds of grain in the city of Gasur.
63. SMN 4072. A receipt of the balance of barley rations (*še-BA*) by Irê-Shamash, dated in the month of Zalul.
64. SMN 4073. A receipt (*è* = *maḥârûm*, Br. 7880) of barley by Isarrum from Gari.
65. SMN 4014. A record of receipts and disbursements.
66. SMN 4078. A record of one receipt of barley and several disbursements of barley and wheat, part of it as rations for the slaves of the king (line 23).
67. SMN 4176. A record of disbursements of barley.
68. SMN 4202. A record of barley defined as [*še'um*] *wa-ar-ki-um*.
69. SMN 4043. A record of disbursements of barley defined as in No. 68.
70. SMN 4189. A fragment of a record of barley of the current year (*MU-A-KAM*). This expression appears again in 71: 15 and 72 III 8 (cf. Deimel, *Šum. Lexikon*, p. 117, No. 51).
71. SMN 4142. A record of the delivery of barley and workmen, and of disbursements of barley, defined as threshed in the current year (*še GIŠ-RA-A MU-A-KAM*).
72. SMN 4092. A record of receipts of barley and emmer from various individuals, and of the sale of barley in that same year (*in 1 šaltim si-a-ti*) at a specified price, IV 9 ff. Noteworthy is the use of *si-a-ti* in place of the usual *su<sub>4</sub>-a-ti*, indicating that the latter when feminine is to be read *si<sub>4</sub>-a-ti*.
- 73-74. 73 (SMN 4204); 74 (SMN 4099). Fragments of records of grain.
75. SMN 4112. A record of the receipt of emmer for seed by Ishmâ-il on two occasions.
76. SMN 4164. A fragment of a receipt of grain.
77. SMN 4149. A receipt for rations for five months by two men (their names are not preserved but the verb is dual, *im-hu-ra*) in the city of Kisu.
78. SMN 4166. A record of barley meal (*zì-še*) apparently received on five occasions. No names appear in the tablet.

- 79-80. 79 (SMN 4198); 80 (SMN 4102). Small fragments of records.
81. SMN 4060. A receipt of grain [*a-na* M]UN-ŠĀ, and of emmer defined as *zīz ša-at ūr*. The expression *a-na* MUN-ŠĀ appears again in 51 II 1; 82: 5; 83: 3; and 155 VI 4.
82. SMN 4123. A receipt of barley *a-na* MUN-ŠĀ by two individuals, the barley belonging to Nania. Dated in the month of *ha-ni-[id]*.
83. SMN 4213. A receipt of barley by Ninani *a-na* [MUN]-ŠĀ, and of grain by Tutuli for sheep fodder (*a-na* KÙ-UDU).
- 84-85. 84 (SMN 4033); 85 (SMN 4200). Small fragments of records of grain.
86. SMN 4009. A record of barley meal apparently received by certain named individuals.
87. SMN 4211. A record of barley and emmer apparently paid out to Shu-Ishtar in the city of Great Mashgan by the *sag-sug* official Zuzu.
88. SMN 4070. A record of barley apparently paid out to three individuals in the city of Gishbat by the *sag-sug* official Zuzu.
- 89-91. 89 (SMN 4107); 90 (SMN 4106); 91 (SMN 4024). Small fragments of records of grain.
92. SMN 4068. A receipt of barley by Bazi and a record of *giš-bīl* brought by Ili to the city of Hubnum (*a-na húb-nim<sup>ki</sup>*).
93. SMN 4091. A small record of barley and wheat.
94. SMN 4069. A record of the delivery of various items by different individuals.
95. SMN 4036. Apparently a receipt of barley and emmer by Abu-kēn in the city of Gudamishum.
96. SMN 4120. A receipt of the balance of barley and wheat from Ishmā-il ([*s*]i-tum [*iš*]-dē [*iš-m*]á-il), dated in the month of Ikzum.
97. SMN 4032. A fragment of a record of barley meal.
98. SMN 4125. A record of different quantities of barley set over against the names of three individuals, who may be payees or payors, probably the former.
99. SMN 4146. A receipt of grain, measured by the Agade *gur*, from Zuzu by the merchant Atē, to be sold in Lulubum ([*a-n*]a šāmim [*i*]n Lu-lu-bi-im).
- 100-102. 100 (SMN 4201); 101 (SMN 4027); 102 (SMN 4034). Small fragments of records.
103. SMN 4117. A receipt of different quantities of grain by certain individuals in Little Mashgan as their rations (ŠE-BA-JH-nu). Noteworthy is the unusual verbal form, *im-ḫi-ru* (line 14), probably a scribal error for *im-ḫu-ru*.
104. SMN 4071. Apparently a receipt of barley and *giš-pú* by three individuals.
105. SMN 4075. A record of different quantities of barley, wheat, and emmer received by various individuals. The barley recorded in I 8 was received in exchange for a pig (*a-na šim šahim*).



106. SMN 4058. A duplicate of 105 I 5-11.
107. SMN 4135. A record of different quantities of barley received by various individuals. The last item (lines 11-14), written in lightly incised characters, is the receipt of barley by Ili-dân in exchange for a pig.
108. SMN 4109. A record of the delivery of various quantities of barley at the city of Gasur and the receipt of barley as rations for one day.
109. SMN 4010. A record of fat oxen, lard, and barley, owing to certain individuals as "the debt that is outstanding against Zuzu" (*hu-bu-lum šu al Zu-zu i-ba-še-ù*).
110. SMN 4141. A record of silver, fat oxen, lard, and barley, "the debt that is outstanding against Zuzu, the *sag-sug* official."
111. SMN 4062. A receipt of barley from Akum; two records of barley listed as debt, the one *šū Dûr-za-an-zi<sup>hi</sup>* and the other [*šū G*]ú-da-m[*i-šum<sup>hi</sup>*]; and a record of barley to be used for fine flour (*šū NIG-ĀR-RA*).
112. SMN 4155. A record with only one item fully preserved, barley brought to the city of Gasur by Agadeum.
113. SMN 4019. A record of barley issued as rations to certain individuals and of barley to be used as pig feed.
- 114-115. 114 (SMN 4019); 115 (SMN 4098). Records of different quantities of barley and emmer and of barley and wheat apparently paid out to various individuals.
116. SMN 4134. A record of barley seed, the last item, a total, being measured by the Gasur *gur* (cf. the Agade *gur*, 38 III 7; 99: 1; 140: 1).
117. SMN 4086. A fragment of a record.
118. SMN 4088. A record, in so far as it is preserved, of the delivery of grain at Gasur, the grain being measured by the Gudamishum *gur* (cf. the Agade *gur*, 38 III 7; 99: 1; 140: 1, and the Gasur *gur*, 116: 6).
119. SMN 4212. A small record concerning Ishkuna, a slave of Urgan, the leather worker.
120. SMN 4004. A record of the receipt of barley from Bâti and of malt (*BULÙG*) from Mamajū, the malt maker ([*BULÙG*]-MA<sub>4</sub>). The last two lines of the tablet are similar to the last two lines of the preceding tablet and are not altogether clear in their meaning.
121. SMN 4103. A small fragment of a record.
122. SMN 4178. A record of the delivery of various kinds of grain at Gasur. No personal names appear in the tablet.
123. SMN 4161. A record of the receipt of different quantities of barley in Kisū by various individuals, and of barley apparently brought to Arzani by three individuals.
124. SMN 4184. A record of different quantities of barley set over against the names of individuals, who may be payees or payors, probably the former.
125. SMN 4095. A small record of grain preserved only in small part.

126. SMN 2551. A record of the receipt of various quantities of grain from Pû-Zuzu by Sharru-paluh in some city whose name is not preserved.
- 127-128. 127 (SMN 4101); 128 (SMN 4087). Fragments of records.
- 129-130. 129 (SMN 4130); 130 (SMN 4147). Records of different quantities of grain set over against the names of various individuals, apparently as recipients of the grain.
131. SMN 4026. A record of different quantities of various items (še, zì-zíz-AN, zì-là-AN, KAŠ-ŠUR-RA, and zì-še), apparently paid out to various individuals.
132. SMN 4061. A receipt of various quantities of emmer in Gishbat for threshing (*a-na ha-ša-lim*).
133. SMN 4190. An inventory of barley and oil, with no information as to its purpose and no personal names.
134. SMN 4168. A tablet of uncertain meaning with the signs only faintly preserved. The expression LUGAL LIBIR-ù appears again in 208: 6.
135. SMN 4065. A record apparently of payments made to various individuals.
136. SMN 4154. A receipt of different quantities of barley and emmer by various individuals.
- 137-143. 137 (SMN 4005); 138 (SMN 4042); 139 (SMN 4047); 140 (SMN 4084); 141 (SMN 4186); 142 (SMN 4183); 143 (SMN 4136). Records apparently of payments made to various individuals.
144. SMN 4067. A receipt of regular fine flour (NÍG-ÀR-RA-GUB) by Irê-Shamash, paid out (è-A) by Ilî, dated in the month of Zalul.
145. SMN 4048. A record of the delivery (MU-TÚM) of various quantities of fine flour. Col. IV 1-3 reads "a total of x gur of fine flour there is (*i-ba-šè*) in Shuri."
146. SMN 4052. A record of different quantities of fine flour set over against the names of certain individuals, apparently as recipients of the flour.
147. SMN 4139. A record of the delivery (MU-TÚM) of various quantities of fine flour.
148. SMN 2553. A record apparently of the receipt of various items (e.g., NÍG-ÀR-RA-GUB, BAPPIR-SIG<sub>5</sub>, *ba-ba-zum* (= *pappâsum*), KAŠ-Ú-SA-GUB) by Dartibu in Gasur.
149. SMN 4096. A fragment of a small record.
150. SMN 2552. A record apparently of the receipt of various items by certain individuals.
151. SMN 4016. A duplicate of 153 IX 24-XI 2, except that 153 X 8 f. are omitted in 151. The expression at the end of the tablet, [*šu*]-*ut Maš-gán<sup>hi</sup>* [SU]BAR-SAHAR, "those of Mashgan, workers of the soil (?)," appears again in 152 VIII 1 f. and 153 XI 1 f.
152. SMN 4081. Part of a pay roll, the workers being citizens of Mashgan. The expression noted in the preceding tablet is here followed (VIII 3 f.) by ENGAR-[ENGAR] ŠE [*šu* KAT<sub>6</sub>-RI-A?].



153. SMN 4208. A pay roll in twelve columns, the payments being made in kind, barley, wheat and emmer, to workers who were citizens of Mashgan. At the end of the tablet, immediately after the totals, the grain is defined as *še šu KAT<sub>6</sub>-RI-A*.
154. SMN 4023. A pay roll similar to the preceding, the payments being made in fine flour.
155. SMN 4046. A pay roll similar to the preceding, part of the payments being made in fine flour and part in barley meal. At the end of the tablet appears the expression *MUN-ša Šu-rf<sup>ki</sup>* (cf. Nos. 51, 81-83 above).
156. SMN 4094. The lower part of a small record of *GIŠ-GĀL*, apparently received by certain individuals.
- 157-158. 157 (SMN 4167); 158 (SMN 4021). Records of payments made to various individuals.
159. SMN 4054. A record of various items (e.g., *KAŠ-Ū-SA*, *še*, *zì-zíZ-AN*, *UDU*, *zì-še*) paid out to certain individuals.
160. SMN 4217. A record of the receipt in Ashur on various occasions of barley, fine flour, barley meal, beer and the like. In Col. III 8 the receipt was *a-na la-da-ki-im* (cf. *a-na la-ta-ki*, *Babylonian Expedition of the University of Pennsylvania*, XV, 199: 43; cf. also Albright, *Journal of the American Oriental Society*, XXXVI, 230 f.).
161. SMN 4137. A record apparently of payments of something reckoned in minas and shekels to various individuals.
162. SMN 4080. A record of ox and donkey hides belonging to the cultivators (*šu-ut ummânâti*) and apparently sold to certain individuals. The significance of *sa* in this text is not clear.
163. SMN 4148. Apparently a receipt of ox hides and oxen by Gari in Great Mashgan.
164. SMN 4162. A record apparently of the receipt of various numbers of *sa* by certain individuals.
165. SMN 4175. A record apparently of the receipt of various numbers of *sa-Ū-TA* + *kur* by certain individuals on various occasions.
166. SMN 4192. A fragment of a small record concerning sheep, dated in the month of *ga-[da-ad]*, mentioned again in 184: 10.
167. SMN 4074. A small record apparently of the receipt of clothing by certain individuals.
168. SMN 4051. An inventory of various quantities of oil and lard brought to Agade (*[a-n]a A-ga-dē<sup>ki</sup> ub-lu*). No personal names appear in the tablets.
169. SMN 4140. A record of the delivery of various quantities of lard by certain individuals for Puzur-êkallim in Ashur (*šu Puzur-êkallim in A-šûr<sup>ki</sup> u-ru*).
170. SMN 4039. A record of various items, dated in the month of Zalul.

171. SMN 4110. A record of different kinds of animals, totaling 34, brought to Gasur by Tutuli (*Tu-tu-li a-na Ga-sár<sup>ki</sup> u-ru*). Noteworthy is the sign *máš + u* in line 3; cf. *máš + áš*, 180: 2; *pal + u*, 178: 4; Legrain, *Délégation en Perse*, XIV, 27: 1. The inserted sign may indicate the age of the animal.
- 172-174. 172 (SMN 4180); 173 (SMN 4195); 174 (SMN 4196). Records of different kinds of animals set over against the names of individuals, apparently as recipients of the animals.
175. SMN 4133. A record of animals and hides apparently given out to certain individuals by the *sag-sug<sub>3</sub>* official Zuzu of Zabum, the subscription (IV 4-6) reading *Zu-zu SAG-SUG<sub>3</sub> [š]u Za-bi-im*.
176. SMN 4129. A record of animals from Lulubum (*šu-ut Lu-lu-bum<sup>ki</sup>*) received by two individuals from (*iš-tum*) Hirhasha in the city of Adah.
177. SMN 4077. An inventory of fed pigs (*šaH-ú*) in various cities.
178. SMN 4057. An inventory of various kinds of animals.
179. SMN 4018. A record of various numbers of sheep, apparently given out to certain individuals.
180. SMN 4182. A record of animals, written in lightly incised characters.
181. SMN 4041. A record of fat pigs, apparently given out to various individuals.
182. SMN 4085. A record of different kinds of animals, five in number, received by certain individuals.
183. SMN 4093. A fragment of a wage list.
184. SMN 4151. A wage list dated in the month of Gadad (*[waru<sup>h</sup>] ga-da-ad*).
185. SMN 4170. A record of receipts of barley and emmer by various individuals (I 1-12); a wage list of various workmen (I 16-V 6); and a record of receipts of emmer and barley by various individuals. The subscription (VI 14 f.) reads *[L]AL-LÍ ŠE-NUMUN [šu] ENGAR-ENGAR*, "the balance of the seed-grain belonging to the cultivators."
- 186-187. 186 (SMN 4006); 187 (SMN 4169). Wage lists, the latter containing many of the names found in No. 185. A check mark appears over the lightly incised name in IV 15.
188. SMN 4082. A wage list of male and female laborers, adults, children and youths (*GURUŠ, GÌM, TUR-GA, TUR-SAL, TUR-NITÁ*), with their overseers (*UGULA*) named. The subscription (V 7) reads *SAG-GIŠ-APIN-ME*, "the foreman of the ploughmen." Several of the names in the list are followed by check marks, viz. those in I 3, 9; II 1; III 6, 20; IV 5, 7, 14.
189. SMN 4097. A fragment of a list of laborers (*ENGAR, GURUŠ, and GÌM*), showing the totals, followed by the subscription *SAG-APIN-ME*, "the foreman of the ploughmen."
190. SMN 4121. A receipt by the son of Absham of the city of Kinakum of barley as wages (*ŠE-BA*) for certain laborers at the rate of 1008 *qa* per month for the 13



workmen, or a total of 4032 *qa* for four months. The only workman sufficiently important to name, Buzi, receives the largest wage, viz., 216 *qa* of barley per month.

191. SMN 4015. A fragment of a record listing workmen and fed pigs.
192. SMN 4144. A small record concerning workmen, with no personal names.
193. SMN 4179. A record of laborers with their overseers (UGULA).
- 194-195. 194 (SMN 4007); 195 (SMN 4188). Fragments of records of laborers.
196. SMN 4056. A record of laborers with their overseers.
197. SMN 4064. A record of laborers apparently delivered in payment of a debt (*a-na im- . . . . hu-b[u-lim]*).
198. SMN 4115. A record of male and female laborers, Agazians belonging to Ikûn-ilum (*A-gaz-û<sup>ki</sup> šu I-gu-lum*). One would expect *šu* here to be plural, *šu-ut*.
199. SMN 4003. A list of the names of two female workers (glm) and five workmen (GURUŠ).
200. SMN 4138. A list of the names of ten female workers (glm), who are coming to Gasur (*a-na Ga-sûr<sup>ki</sup> i-la-gu*). It is to be noted that the verb is masculine when it ought to be feminine.
201. SMN 4114. A list of the names of three workmen (GURUŠ), slaves of the king, stolen in Bad-lugal of Zabum (*in Bād-lugal<sup>ki</sup> šî Za-bi-im ha-ab-tu*). Since the antecedent, *Bād-lugal<sup>ki</sup>*, stands in the genitive case, *šî* is also genitive.
202. SMN 4020. A fragment of a record having to do with workmen (GURUŠ), boatmen (MÁ-LAH<sub>4</sub>), GIŠ-PÚ with their draft asses and workers, and ploughs (GIŠ-APIN) with their draft asses and workers.
203. SMN 4152. A record having to do with GURUŠ, GIŠ-PÚ, and the like.
204. SMN 4174. A list of the names of seven LÚ-ZAH-A-M[E], belonging to Abhûrtum (*š[u-ut] Ab-hu-ur-tum*). LÚ-ZAH occurs as a title in *Zeitschrift für Assyriologie*, XVIII, 248, No. III, 6; *Beiträge zur Assyriologie*, VI, 3, p. 66.
205. SMN 4128. A list of the names of six workmen (GURUŠ) and one boy (TUR-NITÁ) belonging to Zuzu, the *sag-sug<sub>s</sub>* official, and of one workman (GURUŠ-ÂM) belonging to Ikûn-ilum. The latter part of the tablet (lines 15 ff.) seems to record the collection of the tithe or tax on the ship of Dakum (*zag-šuš-má Da-kum*) by two officials in Great Bad-lugal.
206. SMN 4038. A record concerning the tax on the ship of Dakum, mentioned in the preceding tablet, and other items like grain, GIŠ-PÚ, and asses.
207. SMN 2990. A small record apparently having to do with workmen and GIŠ-PÚ.
208. SMN 4001. A list of four slaves of a certain king (LUGAL LIBIR-Û *Uz-la<sup>ki</sup>*). It is not certain that Uzla is a place name.
209. SMN 4127. A record of different numbers of wood-carriers (GIŠ-ÍL) set over against the names of various individuals, apparently their employers. The total at the

end is in the square script as against the round and is set down as 56, whereas it ought manifestly to be 51.

210. SMN 4177. A record of the sale ([*u*]-*su-zī*, lit. "he caused to go forth") of a slave for 15 *gur* of barley by Anum, the son of an official of Gasur. The rest of the tablet contains personal names and at the end is a summary, 3 *ēš* + *āš* *ēš* + *āš*, officials of some sort. This summary is too small for the number of names listed and the significance of the list is not altogether clear.
211. SMN 4013. A record of the sale of a slave named Rubatum by Ili for five shekels of silver (ll. 1-7). The rest of the tablet, as in the case of the preceding tablet, contains a list of personal names, apparently summarized as 7 *ēš* + *āš*, to be followed by three other names.
212. SMN 4214. A record of the names of 10 *ēš* + *āš*.
213. SMN 4156. A record of various items, the property (*siġ-ga*) of Zali, the *isag* of Gudamishum.
214. SMN 4185. A tablet inscribed, "5 multiplied by 1; 4 multiplied by 1; 4 multiplied by 2 (?); multiplied by 3 (?)."
  215. SMN 4035. A small tablet inscribed "shining (?) (*giġ-na*) gold; ordinary (*si-dī*) gold; lead."
216. SMN 4181. A rather crudely made tablet, manifestly an exercise text consisting largely of personal names.
- 217-218. 217 (SMN 4011); 218 (SMN 4040). Exercise tablets by the same student, consisting largely of Sumerian words, written in a large hand.
- 219-221. 219 (SMN 4210); 220 (SMN 4049); 221 (SMN 4053). Apparently exercise tablets of mixed content, circular in shape.
222. SMN 4209. A Sumerian word list, manifestly prepared by a skilled scribe, giving names of professions and occupations. Discussed in the Introduction.
223. SMN 2080. A Cappadocian letter from Uduli to War(a)d-ilishu. Translated in the Introduction.
- 224-227. 224 (SMN 4218); 225 (SMN 4219); 226 (SMN 4220); 227 (SMN 4221). Cappadocian tablets in rather fragmentary condition.
228. SMN 2992. An account of various quantities of barley, the property (*siġ-ga*) of *Šu-na-mu-gi*<sub>4</sub>, paid out to *Ur-<sup>d</sup>Kal*, *Ur-gar* *lū-ku*, *Nin-<sup>d</sup>Kal mu*, *Lū-<sup>d</sup>En-zu*, *Lū-<sup>d</sup>Ba-ū*. The tablet belongs to the time of the Third Dynasty of Ur.
- 229-230. 229 (SMN 4222); 230 (SMN 4223). Fragments manifestly of one tablet, recording various quantities of barley for (*a-na*) certain individuals whose names are only in slight part preserved. The tablet seems to belong to the time of the First Babylonian Dynasty.
231. SMN 2785. An inscription of Ithi-Teshup, king of Arrapha, written with a bold hand in Middle Assyrian script. Translated in the Introduction.



# THE REGISTER OF THE TABLETS

SMN	TEXT	LOCATION <sup>1</sup>	MEASUREMENTS <sup>2</sup>
2080	223	L 4 P. II A	56 × 50 × 20
2551	126	S 151	60 × 45 × 18
2552	150	S 151	53 × 39 × 19
2553	148	S 151	48 × 38 × 16
2785	231	B 22	70 × 61 × 29
2990	207	L 4 P. IV	37 × 32 × 13
2991	15	L 4 P. IV	68 × 41 × 16
2992	228	L 4 P. ?	38 × 31 × 14
4001	208	L 4 P. III-IV	59 × 38 × 17
4002	45	L 4 P. III-IV	28 × 25 × 11
4003	199	L 4 P. III-IV	51 × 30 × 16
4004	120	L 4 P. III-IV	32 × 27 × 12
4005	137	L 4 P. III-IV	42 × 30 × 15
4006	186	L 4 P. III-IV	31 × 28 × 11
4007	194	L 4 P. III-IV	55 × 34 × 15
4008	57	L 4 P. III-IV	38 × 24 × 15
4009	86	L 4 P. III-IV	32 × 26 × 12
4010	109	L 4 P. III-IV	70 × 38 × 15
4011	217	L 4 P. III-IV	91 × 53 × 17
4012	28	L 4 P. III-IV	64 × 34 × 13
4013	211	L 4 P. III-IV	60 × 37 × 16
4014	65	L 4 P. III-IV	65 × 39 × 14
4015	191	L 4 P. III-IV	33 × 32 × 16
4016	151	L 4 P. III-IV	75 × 73 × 20
4017	38	L 4 P. III-IV	63 × 55 × 15
4018	179	L 4 P. III-IV	69 × 41 × 17
4019	113	L 4 P. III-IV	20 × 27 × 11
4020	202	L 4 P. III-IV	62 × 43 × 19
4021	158	L 4 P. III-IV	99 × 60 × 25
4022	50	L 4 P. III-IV	21 × 50 × 14
4023	154	L 4 P. III-IV	111 × 90 × 23
4024	91	L 4 P. III-IV	25 × 18 × 6
4025	19	L 4 P. III-IV	56 × 42 × 25
4026	131	L 4 P. III-IV	51 × 34 × 17
4027	101	L 4 P. III-IV	7 × 12 × 5
4028	52	L 4 P. III-IV	39 × 48 × 17
4029	73	L 4 P. III-IV	22 × 16 × 11

<sup>1</sup> A notation like P. II A means that the tablet was found *on* Pavement II A; one like P. III-IV means that the tablet was found *between* Pavements III and IV.

<sup>2</sup> The measurements are in mm., length, by breadth, by thickness.

SMN	TEXT	LOCATION	MEASUREMENTS
4030	53	L 4 P. III-IV	20 × 31 × 14
4031	54	L 4 P. III-IV	25 × 29 × 16
4032	97	L 4 P. III-IV	11 × 26 × 6
4033	84	L 4 P. III-IV	15 × 5 × 6
4034	102	L 4 P. III-IV	10 × 13 × 3
4035	215	L 4 P. IV	34 × 29 × 9
4036	95	L 4 P. IV	37 × 30 × 12
4037	23	L 4 P. IV	40 × 27 × 8
4038	206	L 4 P. IV	64 × 39 × 14
4039	170	L 4 P. IV	65 × 39 × 18
4040	218	L 4 P. IV	68 × 45 × 15
4041	181	L 4 P. IV	48 × 35 × 14
4042	138	L 4 P. IV	41 × 35 × 14
4043	69	L 4 P. IV	28 × 23 × 5
4044	26	L 4 P. IV	50 × 42 × 12
4045	25	L 4 P. IV	79 × 68 × 17
4046	155	L 4 P. IV	83 × 74 × 18
4047	139	L 4 P. IV	57 × 58 × 22
4048	145	L 4 P. IV	58 × 45 × 15
4049	220	L 4 P. IV	70 × 15
4050	33	L 4 P. IV	52 × 49 × 16
4051	168	L 4 P. IV	97 × 56 × 23
4052	146	L 4 P. IV	40 × 32 × 14
4053	221	L 4 P. IV	40 × 12
4054	159	L 4 P. IV	75 × 90 × 22
4055	27	L 4 P. IV	67 × 42 × 19
4056	196	L 4 P. IV	55 × 37 × 16
4057	178	L 4 P. IV	48 × 33 × 16
4058	106	L 4 P. IV	52 × 30 × 15
4059	59	L 4 P. IV	40 × 32 × 17
4060	81	L 4 P. IV	45 × 34 × 14
4061	132	L 4 P. IV	48 × 34 × 16
4062	111	L 4 P. IV	47 × 34 × 15
4063	18	L 4 P. IV	48 × 36 × 17
4064	197	L 4 P. IV	51 × 33 × 15
4065	135	L 4 P. IV	45 × 30 × 15
4066	32	L 4 P. IV	46 × 30 × 12
4067	144	L 4 P. IV	31 × 30 × 5
4068	92	L 4 P. IV	34 × 28 × 7
4069	94	L 4 P. IV	39 × 30 × 15
4070	88	L 4 P. IV	36 × 27 × 13
4071	104	L 4 P. IV	33 × 26 × 7
4072	63	L 4 P. IV	25 × 24 × 12
4073	64	L 4 P. IV	28 × 26 × 6



SMN	TEXT	LOCATION	MEASUREMENTS
4074	167	L 4 P. IV	24 × 23 × 5
4075	105	L 4 P. IV	59 × 62 × 17
4076	34	L 4 P. IV	67 × 67 × 18
4077	177	L 4 P. IV	55 × 44 × 15
4078	66	L 4 P. IV	71 × 38 × 16
4079	11	L 4 P. IV	35 × 45 × 15
4080	162	L 4 P. IV	35 × 41 × 14
4081	152	L 4 P. IV	39 × 86 × 18
4082	188	L 4 P. IV	97 × 94 × 18
4083	29	L 4 P. IV	82 × 36 × 17
4084	140	L 4 P. IV	55 × 39 × 14
4085	182	L 4 P. IV	39 × 26 × 14
4086	117	L 4 P. IV	52 × 37 × 17
4087	128	L 4 P. IV	45 × 24 × 17
4088	118	L 4 P. IV	40 × 26 × 14
4089	22	L 4 P. IV	33 × 24 × 8
4090	115	L 4 P. IV	32 × 27 × 8
4091	93	L 4 P. IV	28 × 25 × 7
4092	72	L 4 P. IV	78 × 60 × 19
4093	183	L 4 P. IV	31 × 18 × 15
4094	156	L 4 P. IV	26 × 34 × 14
4095	125	L 4 P. IV	31 × 23 × 5
4096	149	L 4 P. IV	18 × 32 × 6
4097	189	L 4 P. IV	60 × 32 × 17
4098	114	L 4 P. IV	90 × 40 × 15
4099	74	L 4 P. IV	25 × 30 × 11
4100	2	L 4 P. IV	36 × 68 × 9
4101	127	L 4 P. IV	15 × 36 × 7
4102	80	L 4 P. IV	33 × 11 × 10
4103	121	L 4 P. IV	16 × 11 × 7
4104	40	L 4 P. IV	25 × 23 × 10
4105	43	L 4 P. IV	17 × 10 × 6
4106	90	L 4 P. IV	14 × 14 × 4
4107	89	L 4 P. IV	23 × 21 × 11
4108	3	L 4 P. IV	40 × 15
4109	108	L 4 P. IV-V	68 × 40 × 15
4110	171	L 4 P. IV-V	40 × 31 × 14
4111	12	L 4 P. IV-V	35 × 38 × 14
4112	75	L 4 P. IV-V	30 × 25 × 11
4113	42	L 4 P. IV-V	39 × 32 × 13
4114	201	L 4 P. IV-V	33 × 27 × 11
4115	198	L 4 P. IV-V	30 × 25 × 11
4116	56	L 4 P. IV-V	37 × 31 × 14
4117	103	L 4 P. IV-V	42 × 30 × 12

SMN	TEXT	LOCATION	MEASUREMENTS
4118	49	L 4 P. IV-V	30 × 25 × 12
4119	58	L 4 P. IV-V	31 × 29 × 13
4120	96	L 4 P. IV-V	40 × 28 × 13
4121	190	L 4 P. IV-V	40 × 31 × 13
4122	14	L 4 P. IV-V	44 × 33 × 13
4123	82	L 4 P. IV-V	33 × 32 × 12
4124	41	L 4 P. IV-V	47 × 38 × 14
4125	98	L 4 P. IV-V	39 × 33 × 15
4126	46	L 4 P. IV-V	31 × 27 × 11
4127	209	L 4 P. IV-V	57 × 35 × 16
4128	205	L 4 P. IV-V	65 × 37 × 16
4129	176	L 4 P. IV-V	57 × 37 × 15
4130	129	L 4 P. IV-V	49 × 36 × 16
4131	60	L 4 P. IV-V	39 × 31 × 14
4132	17	L 4 P. IV-V	35 × 32 × 13
4133	175	L 4 P. IV-V	66 × 50 × 18
4134	116	L 4 P. IV-V	44 × 34 × 15
4135	107	L 4 P. IV-V	53 × 33 × 14
4136	143	L 4 P. IV-V	40 × 37 × 17
4137	161	L 4 P. IV-V	72 × 39 × 16
4138	200	L 4 P. IV-V	58 × 38 × 15
4139	147	L 4 P. IV-V	41 × 31 × 4
4140	169	L 4 P. IV-V	49 × 36 × 16
4141	110	L 4 P. IV-V	38 × 29 × 15
4142	71	L 4 P. IV-V	47 × 31 × 16
4143	35	L 4 P. IV-V	32 × 37 × 15
4144	192	L 4 P. IV-V	28 × 26 × 6
4145	47	L 4 P. IV-V	33 × 28 × 8
4146	99	L 4 P. IV-V	33 × 22 × 8
4147	130	L 4 P. IV-V	50 × 32 × 16
4148	163	L 4 P. IV-V	56 × 34 × 15
4149	77	L 4 P. IV-V	29 × 23 × 7
4150	62	L 4 P. IV-V	31 × 27 × 14
4151	184	L 4 P. IV-V	40 × 30 × 15
4152	203	L 4 P. IV-V	46 × 32 × 13
4153	30	L 4 P. IV-V	39 × 35 × 15
4154	136	L 4 P. IV-V	41 × 30 × 13
4155	112	L 4 P. IV-V	33 × 36 × 15
4156	213	L 4 P. IV-V	48 × 36 × 14
4157	36	L 4 P. IV-V	109 × 89 × 19
4158	21	L 4 P. IV-V	42 × 32 × 15
4159	16	L 4 P. IV-V	36 × 30 × 14
4160	24	L 4 P. IV-V	38 × 39 × 15
4161	123	L 4 P. IV-V	58 × 33 × 15



SMN	TEXT	LOCATION	MEASUREMENTS
4162	164	L 4 P. IV-V	40 × 36 × 15
4163	51	L 4 P. IV-V	41 × 43 × 14
4164	76	L 4 P. IV-V	25 × 24 × 6
4165	48	L 4 P. IV-V	27 × 25 × 8
4166	78	L 4 P. IV-V	32 × 28 × 6
4167	157	L 4 P. IV-V	80 × 67 × 15
4168	134	L 4 P. IV-V	27 × 25 × 8
4169	187	L 4 P. IV-V	95 × 93 × 17
4170	185	L 4 P. IV-V	89 × 89 × 20
4171	13	L 4 P. IV-V	112 × 94 × 20
4172	1	L 4 P. IV-V	76 × 68 × 10
4173	55	L 4 P. IV-V	46 × 36 × 12
4174	204	L 4 P. IV-V	57 × 32 × 15
4175	165	L 4 P. IV-V	62 × 32 × 12
4176	67	L 4 P. IV-V	17 × 37 × 7
4177	210	L 4 P. IV-V	50 × 32 × 15
4178	122	L 4 P. IV-V	58 × 38 × 17
4179	193	L 4 P. IV-V	61 × 47 × 17
4180	172	L 4 P. IV-V	44 × 37 × 18
4181	216	L 4 P. IV-V	46 × 41 × 18
4182	180	L 4 P. IV-V	35 × 47 × 7
4183	142	L 4 P. IV-V	48 × 31 × 14
4184	124	L 4 P. IV-V	44 × 39 × 11
4185	214	L 4 P. IV-V	43 × 36 × 14
4186	141	L 4 P. IV-V	57 × 27 × 19
4187	20	L 4 P. IV-V	40 × 35 × 17
4188	195	L 4 P. IV-V	31 × 38 × 15
4189	70	L 4 P. IV-V	29 × 35 × 8
4190	133	L 4 P. IV-V	25 × 25 × 14
4191	39	L 4 P. IV-V	26 × 35 × 12
4192	166	L 4 P. IV-V	15 × 22 × 12
4193	61	L 4 P. IV-V	35 × 32 × 13
4194	37	L 4 P. IV-V	25 × 25 × 14
4195	173	L 4 P. IV-V	20 × 34 × 13
4196	174	L 4 P. IV-V	20 × 18 × 8
4197	44	L 4 P. IV-V	17 × 15 × 9
4198	79	L 4 P. IV-V	6 × 17 × 4
4199	4	L 4 P. IV-V	15 × 10 × 13
4200	85	L 4 P. IV-V	18 × 11 × 8
4201	100	L 4 P. IV-V	12 × 21 × 9
4202	68	L 4 P. IV-V	16 × 26 × 11
4203	6	L 4 P. IV-V	70 × 47 × 20
4204	7	L 4 P. IV-V	35 × 32 × 11
4205	8	L 4 P. IV-V	50 × 37 × 15

SMN	TEXT	LOCATION	MEASUREMENTS
4206	10	L. 4 P. IV-V	48 × 38 × 12
4207	9	L. 4 P. IV-V	32 × 40 × 15
4208	153	L. 4 P. V	163 × 167 × 24
4209	222	L. 4 P. V	110 × 150 × 28
4210	219	L. 4 P. V	73 × 20
4211	87	L. 4 P. V	33 × 27 × 11
4212	119	L. 4 P. V	36 × 29 × 12
4213	83	L. 4 P. V	29 × 27 × 10
4214	212	L. 4 P. V	40 × 29 × 12
4215	31	L. 4 P. V	51 × 36 × 12
4216	5	L. 4 P. V	80 × 45 × 18
4217	160	L. 4 P. V	70 × 57 × 17
4218	224	L. 4 P. II A	62 × 62 × 25
4219	225	L. 4 P. II A	12 × 16 × 5
4220	226	L. 4 P. II A	19 × 17 × 4
4221	227	L. 4 P. II A	110 × 53 × 11
4221 A	227 A	L. 4 P. II A	12 × 15 × 5
4221 B	227 B	L. 4 P. II A	24 × 26 × 4
4221 C	227 C	L. 4 P. II A	22 × 15 × 4
4221 D	227 D	L. 4 P. II A	19 × 19 × 5
4221 E	227 E	L. 4 P. II A	10 × 16 × 3
4221 F	227 F	L. 4 P. II A	13 × 25 × 3
4222	229	L. 4 P. II A	31 × 33 × 13
4223	230	L. 4 P. II A	35 × 20 × 13

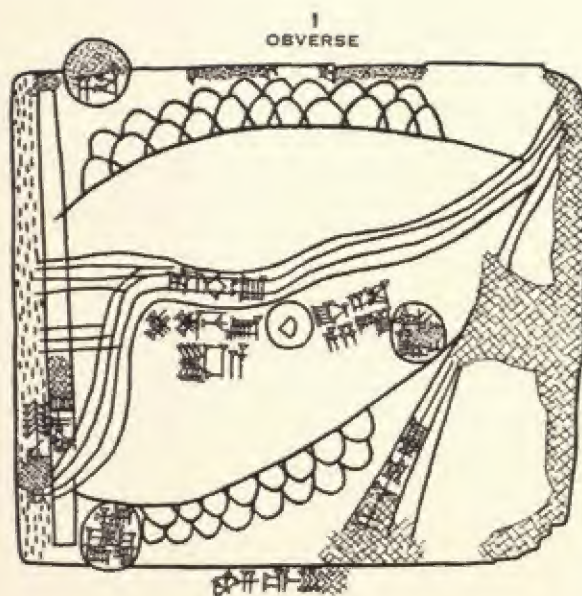




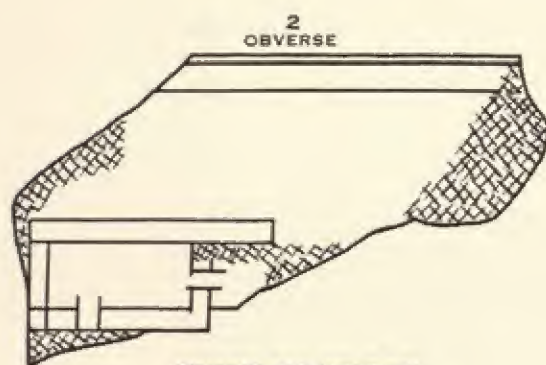
## AUTOGRAPHED TEXTS







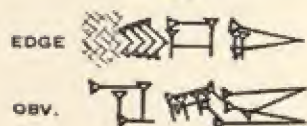
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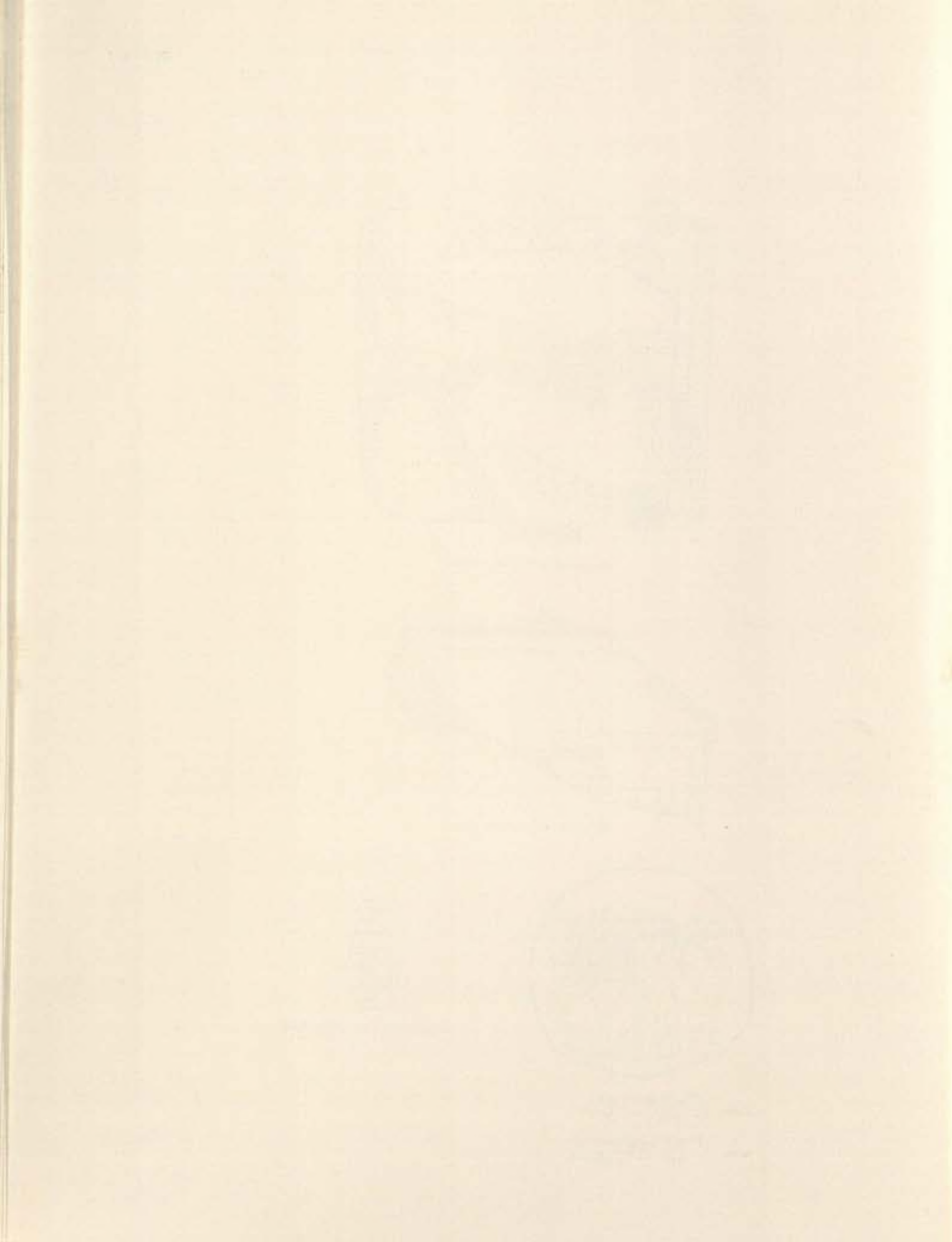
REVERSE NOT INSCRIBED



REVERSE NOT INSCRIBED

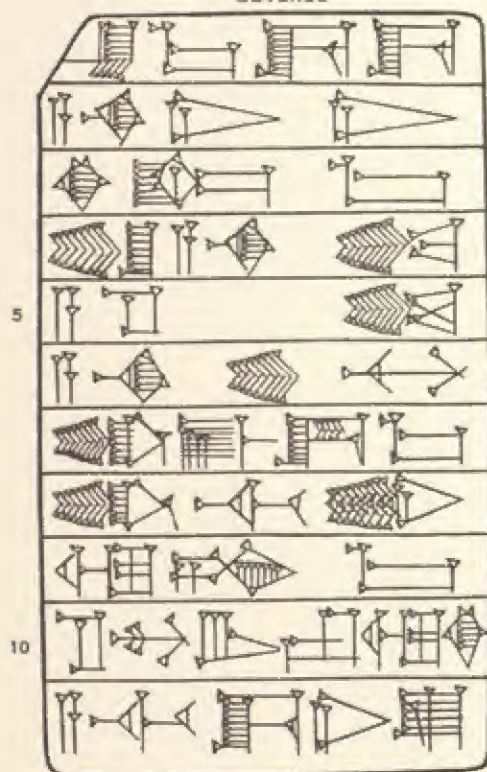




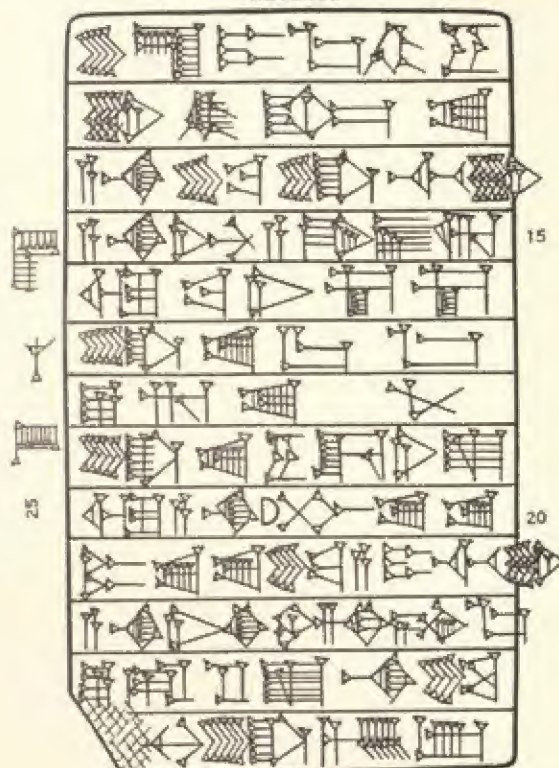


5

OBVERSE

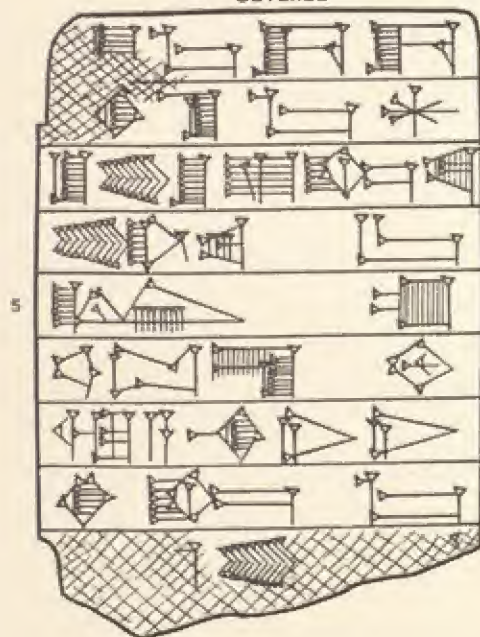


REVERSE

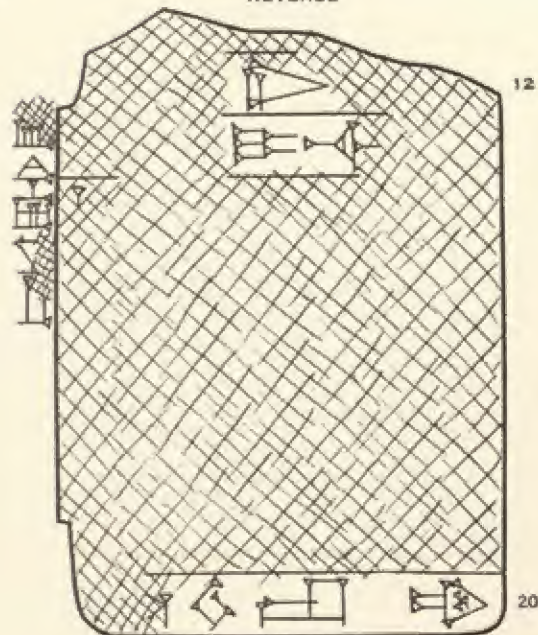


6

OBVERSE



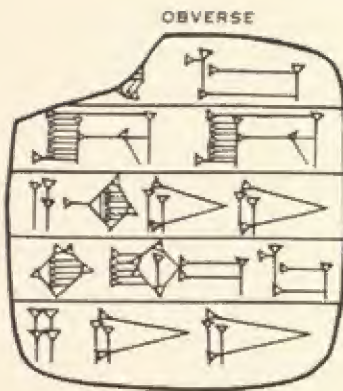
REVERSE



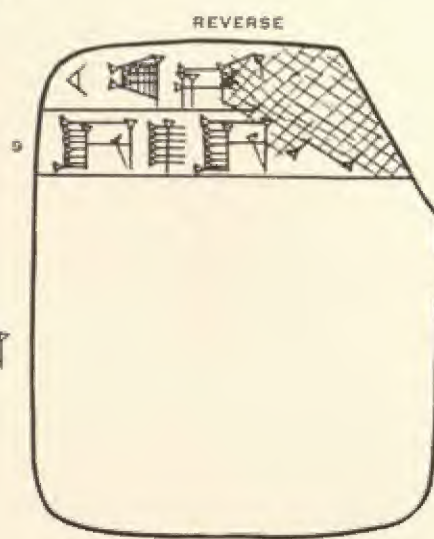
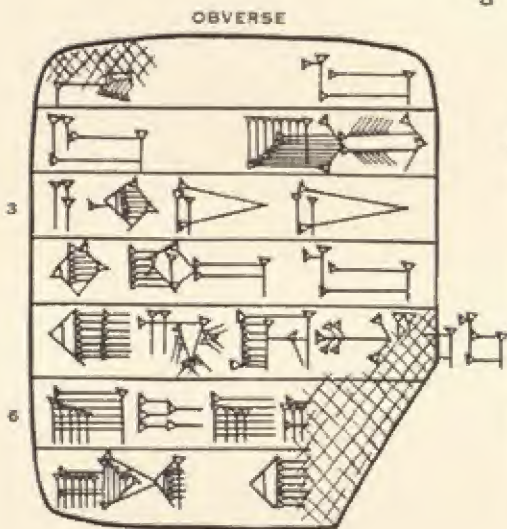




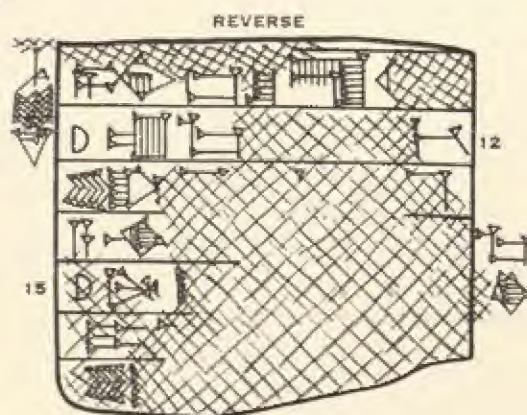
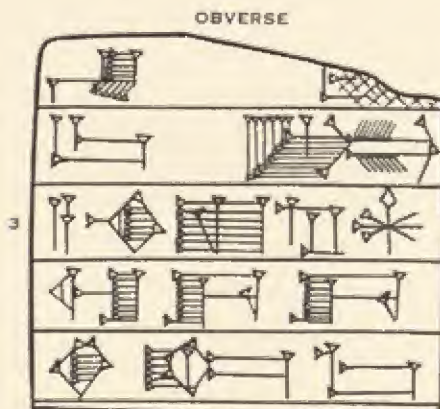
7



8

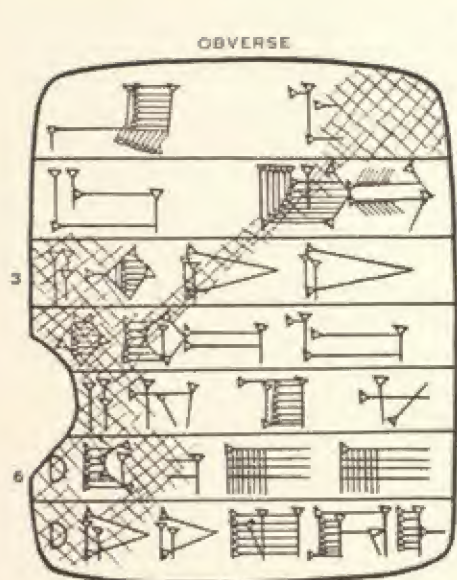


9

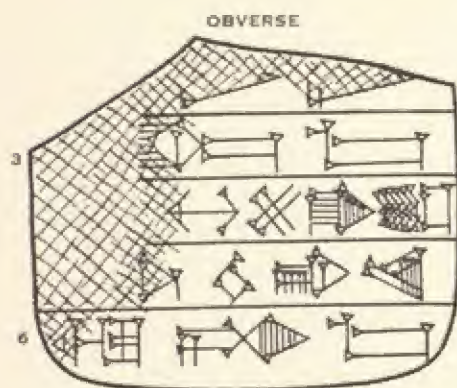
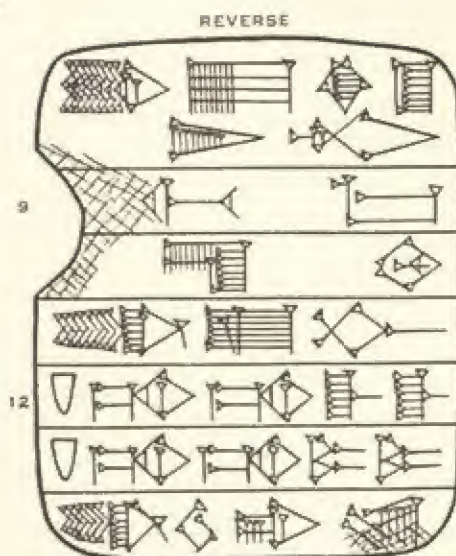




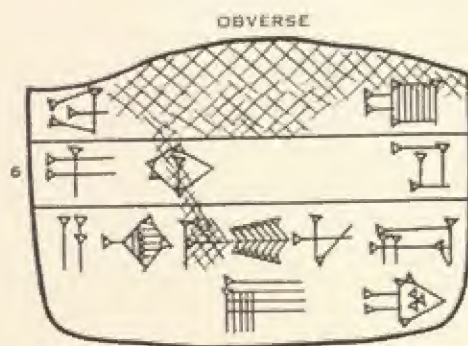
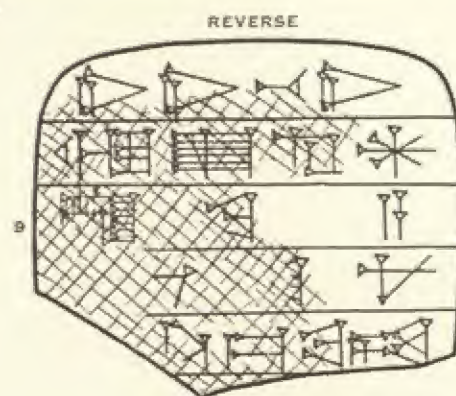




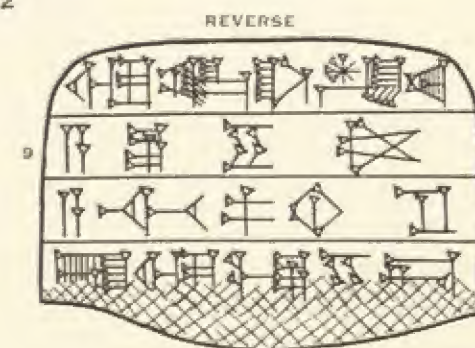
10



11

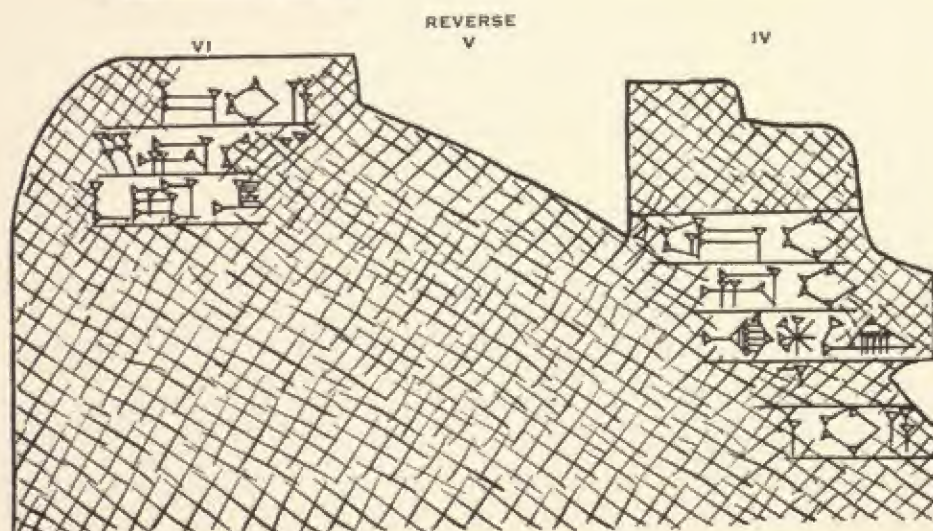
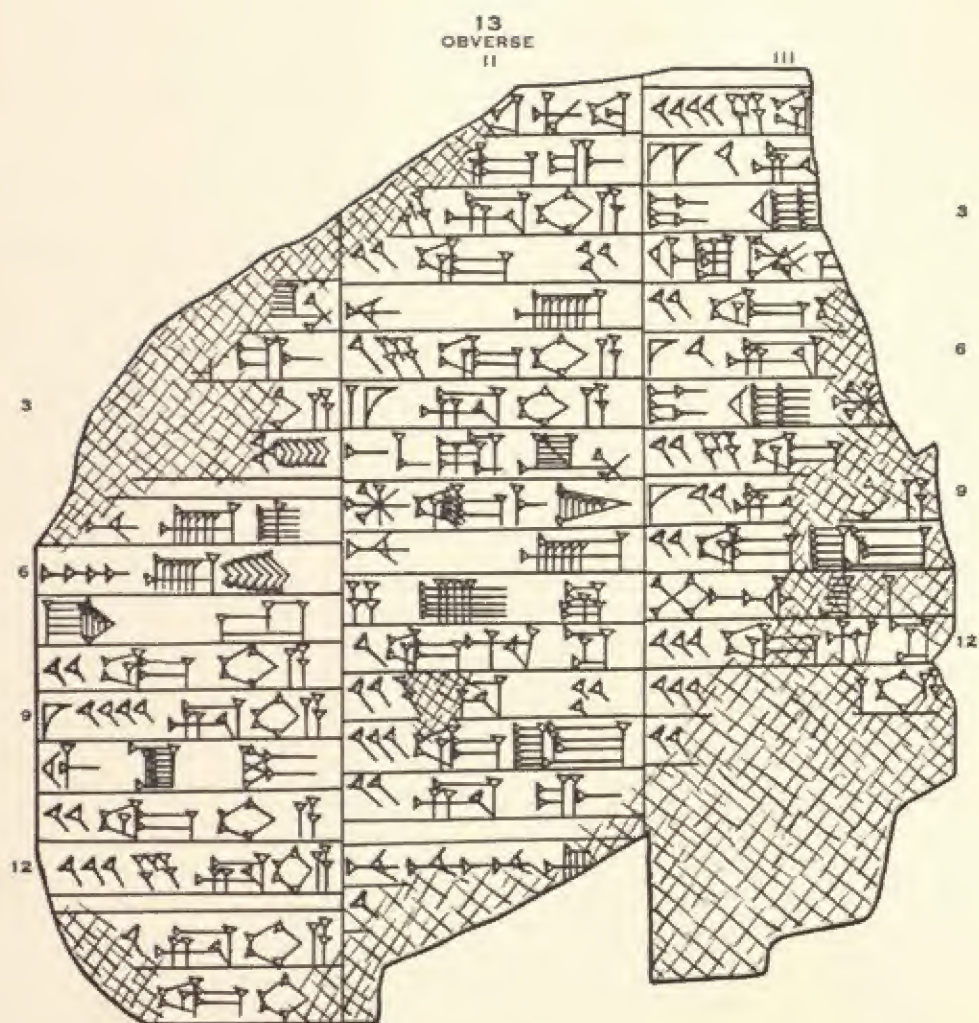


12





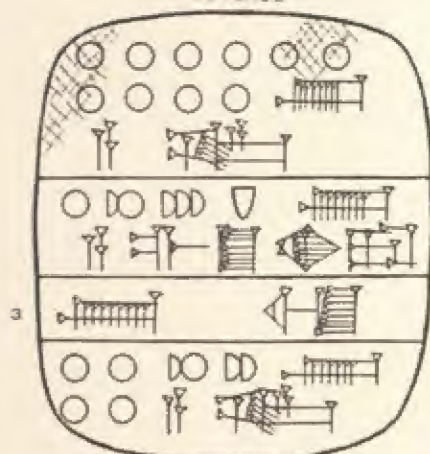






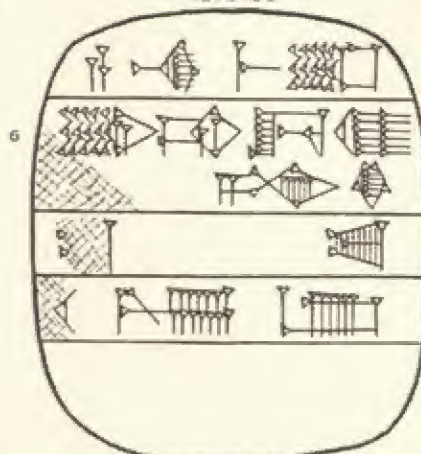


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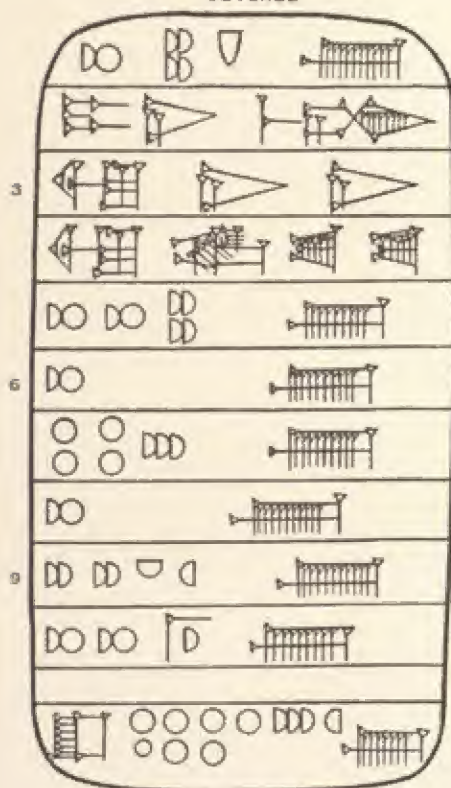


14

REVERSE



OBVERSE



15

REVERSE



OBVERSE



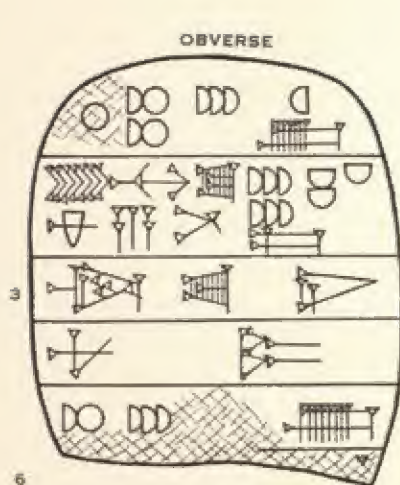
16

REVERSE

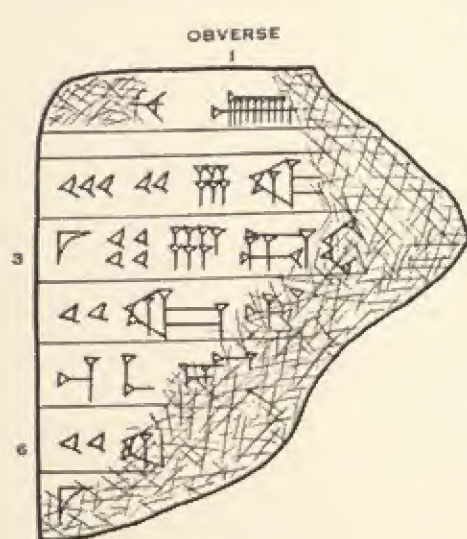
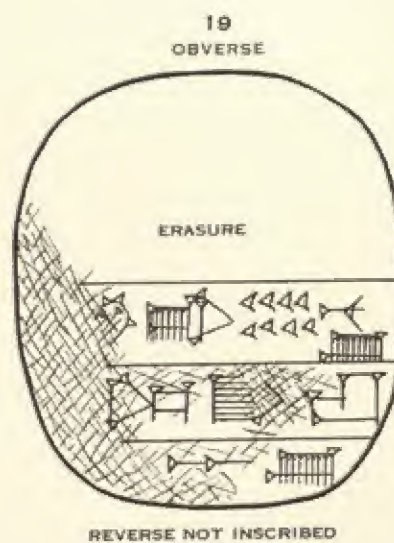
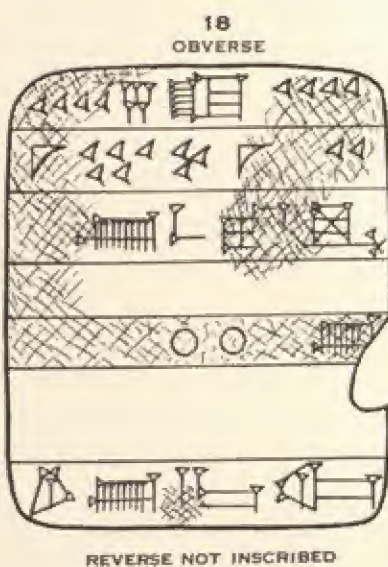
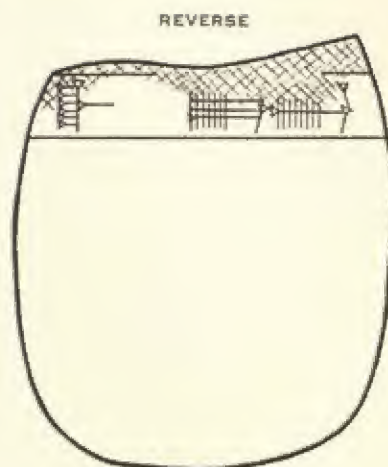




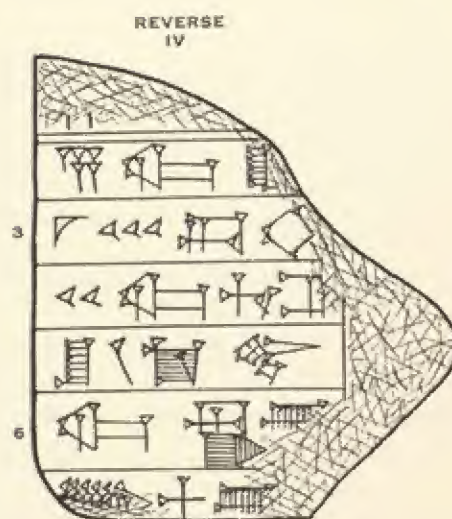




17



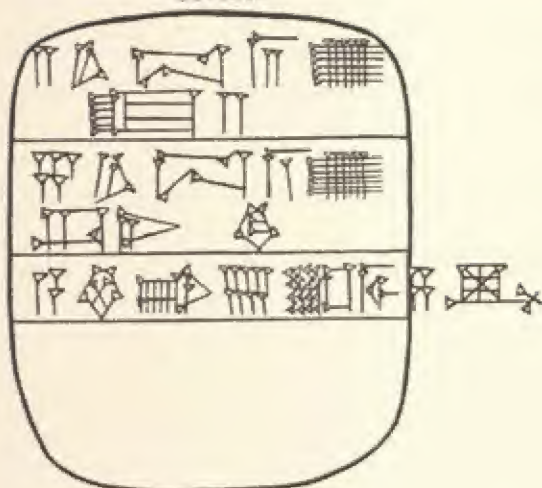
20





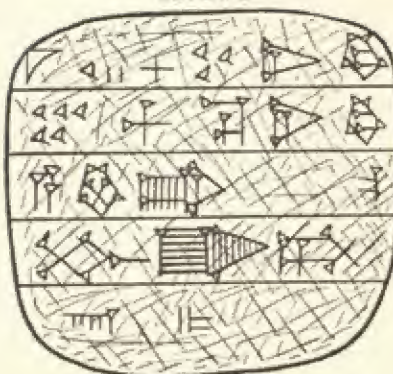


21  
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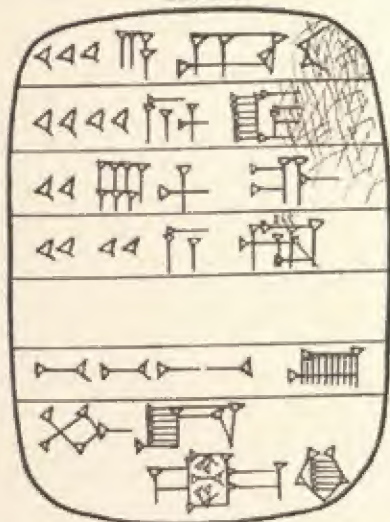
REVERSE NOT INSCRIBED

22  
OBVERSE



REVERSE NOT INSCRIBED

OBVERSE



23

REVERSE

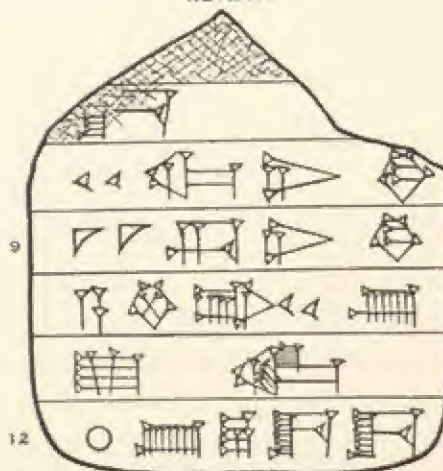


OBVERSE



24

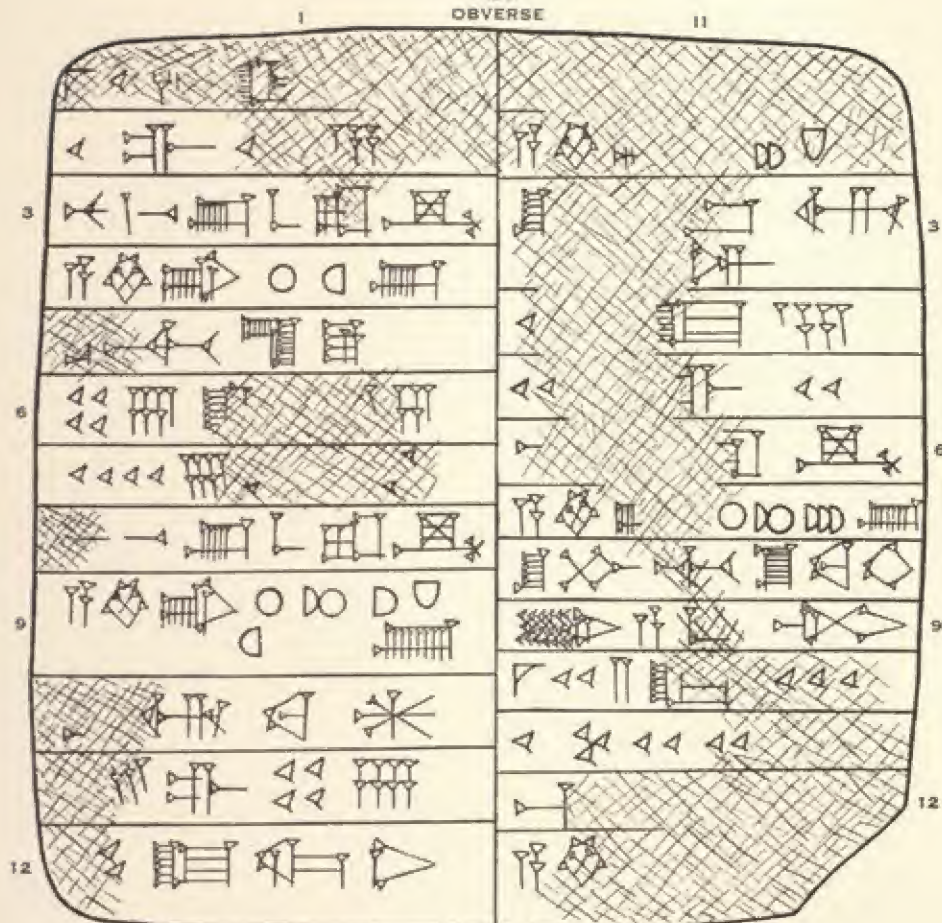
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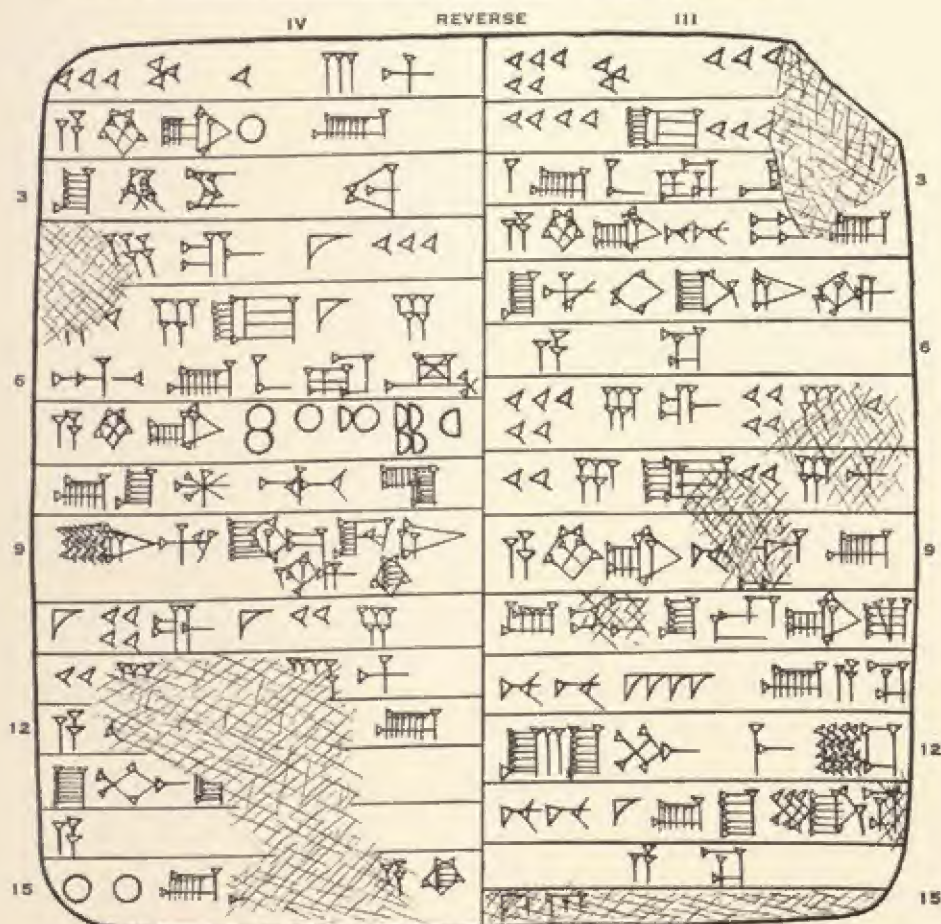




25  
OBVERSE



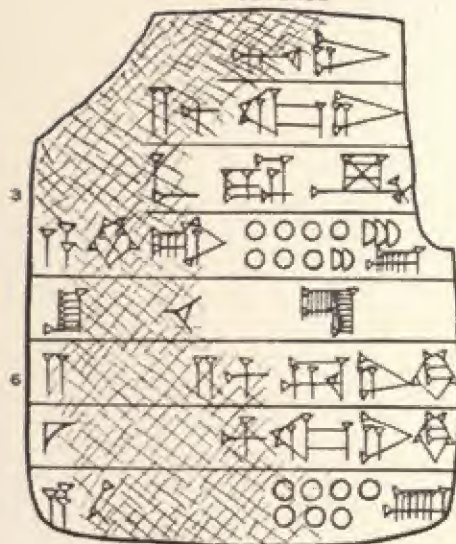
IV  
REVERSE





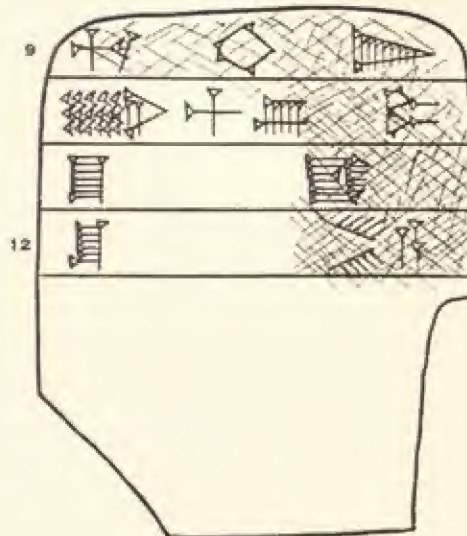


OBVERSE

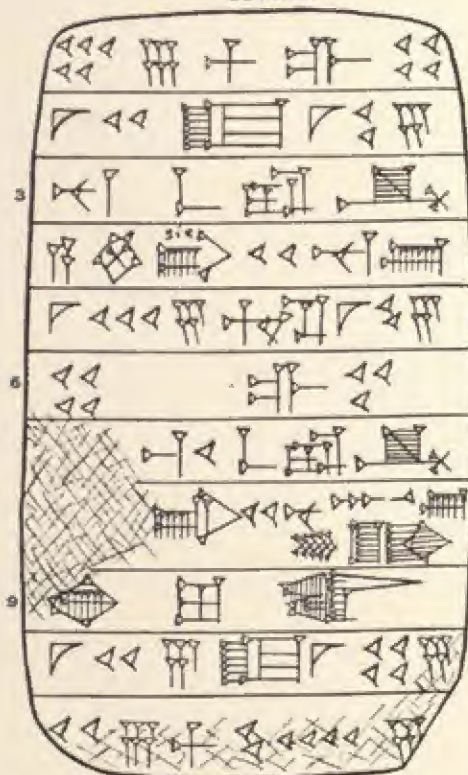


26

REVERSE

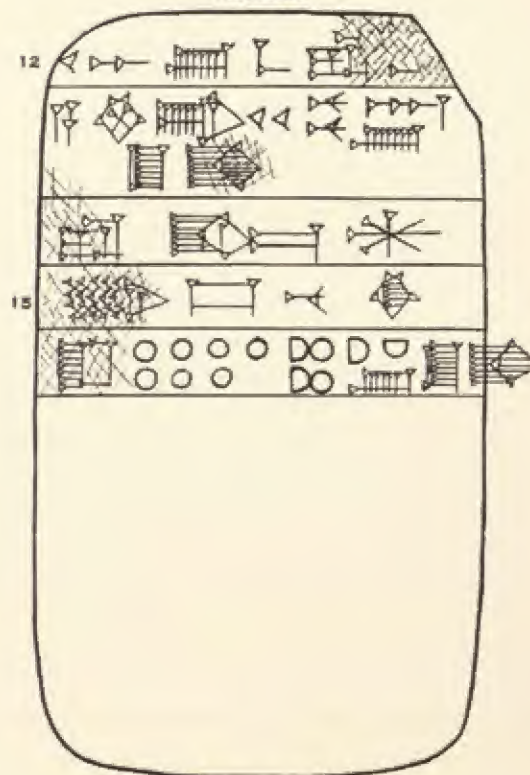


OBVERSE



27

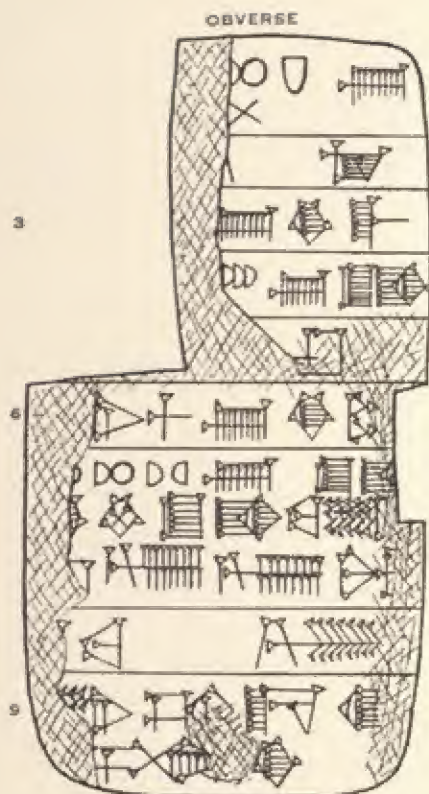
REVERSE



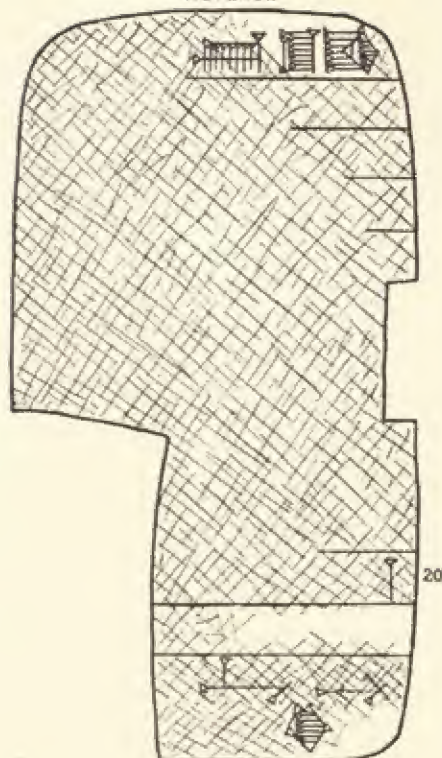




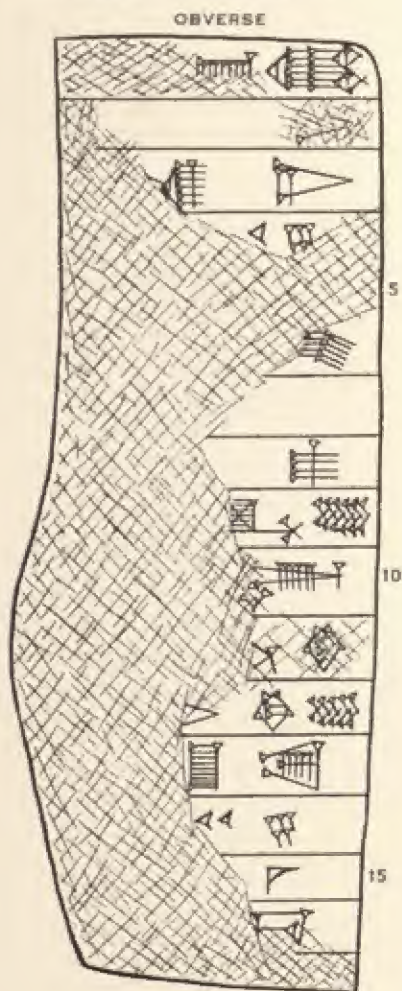
28



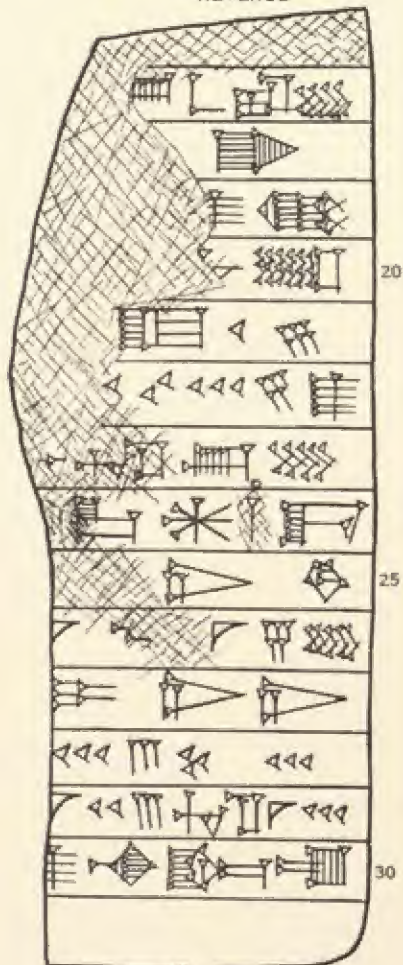
REVERSE



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REVERSE



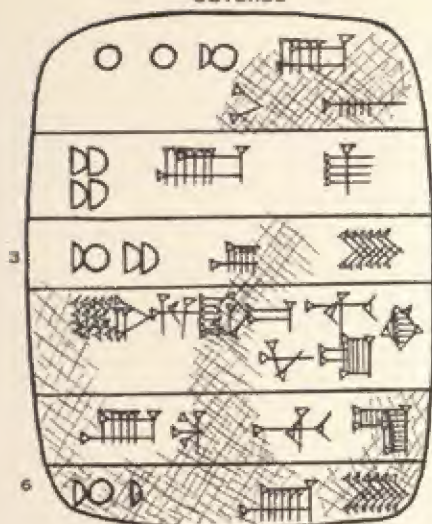
ERASURE



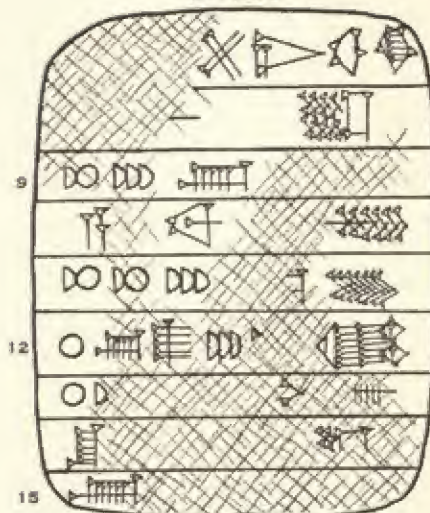


30

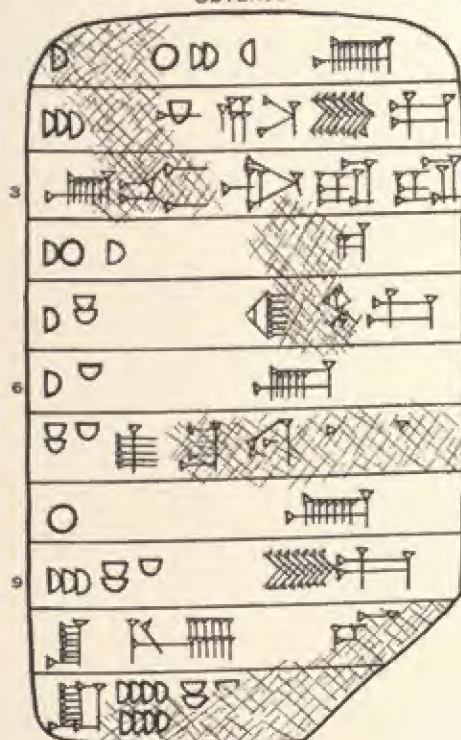
OBVERSE



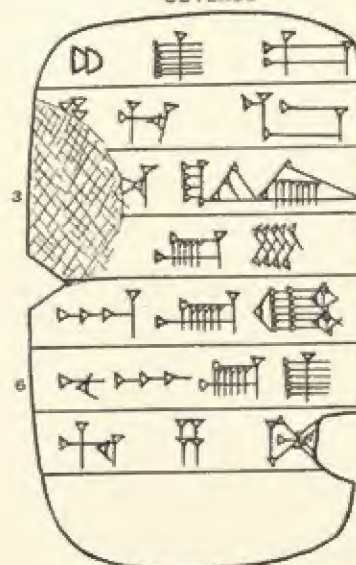
REVERSE



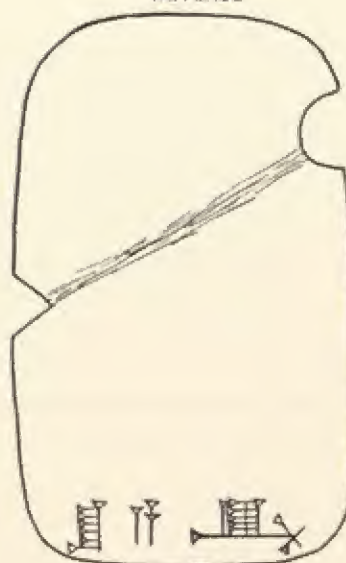
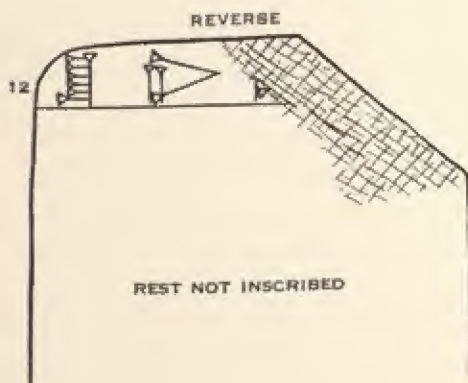
31  
OBVERSE



32  
OBVERSE



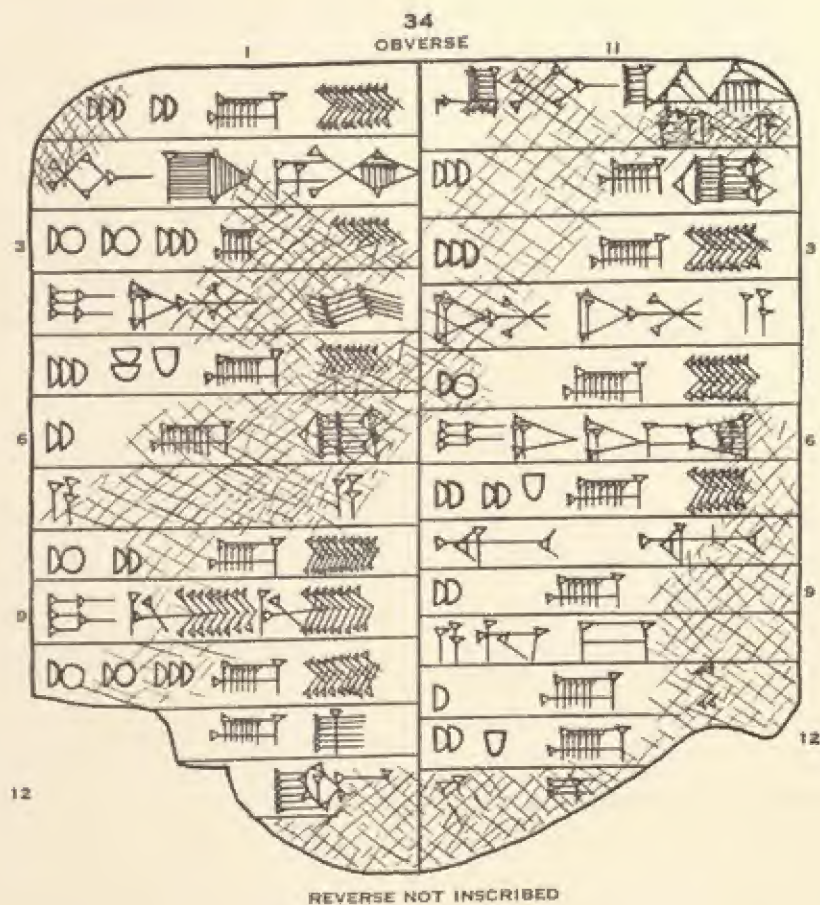
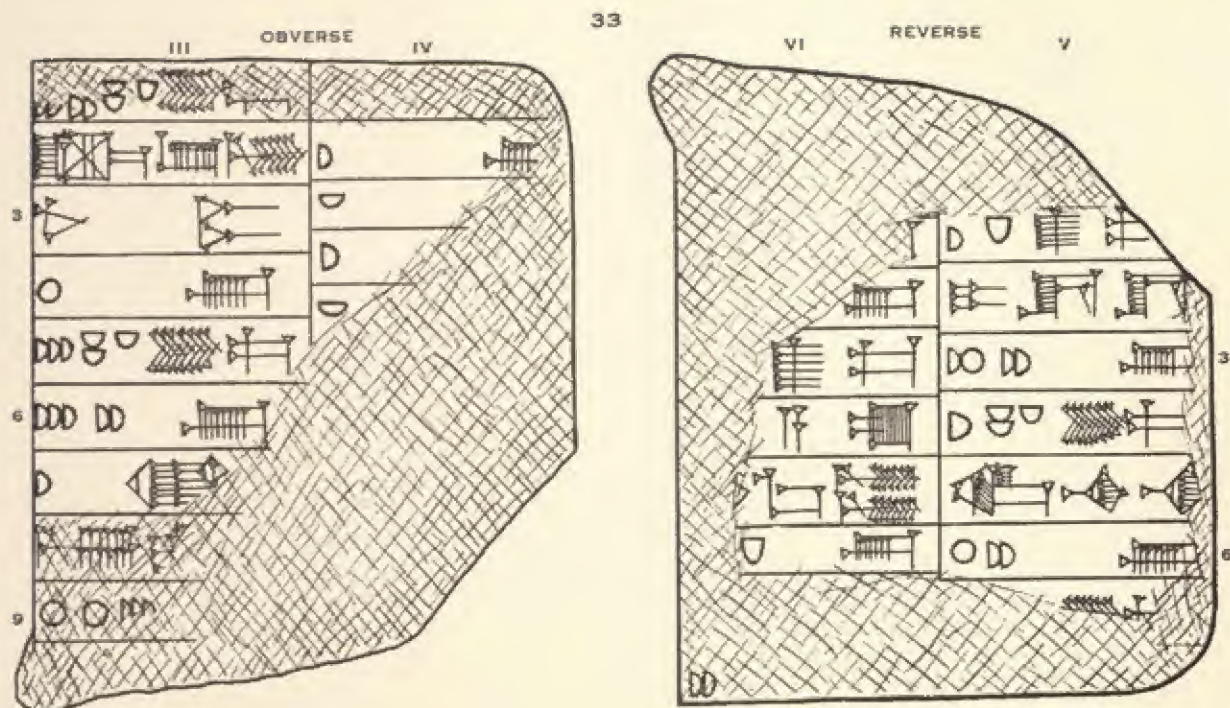
REVERSE



REST NOT INSCRIBED

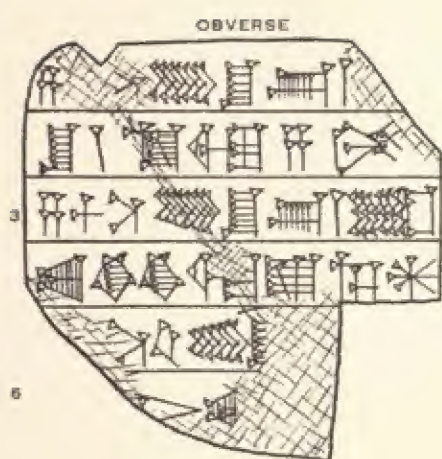




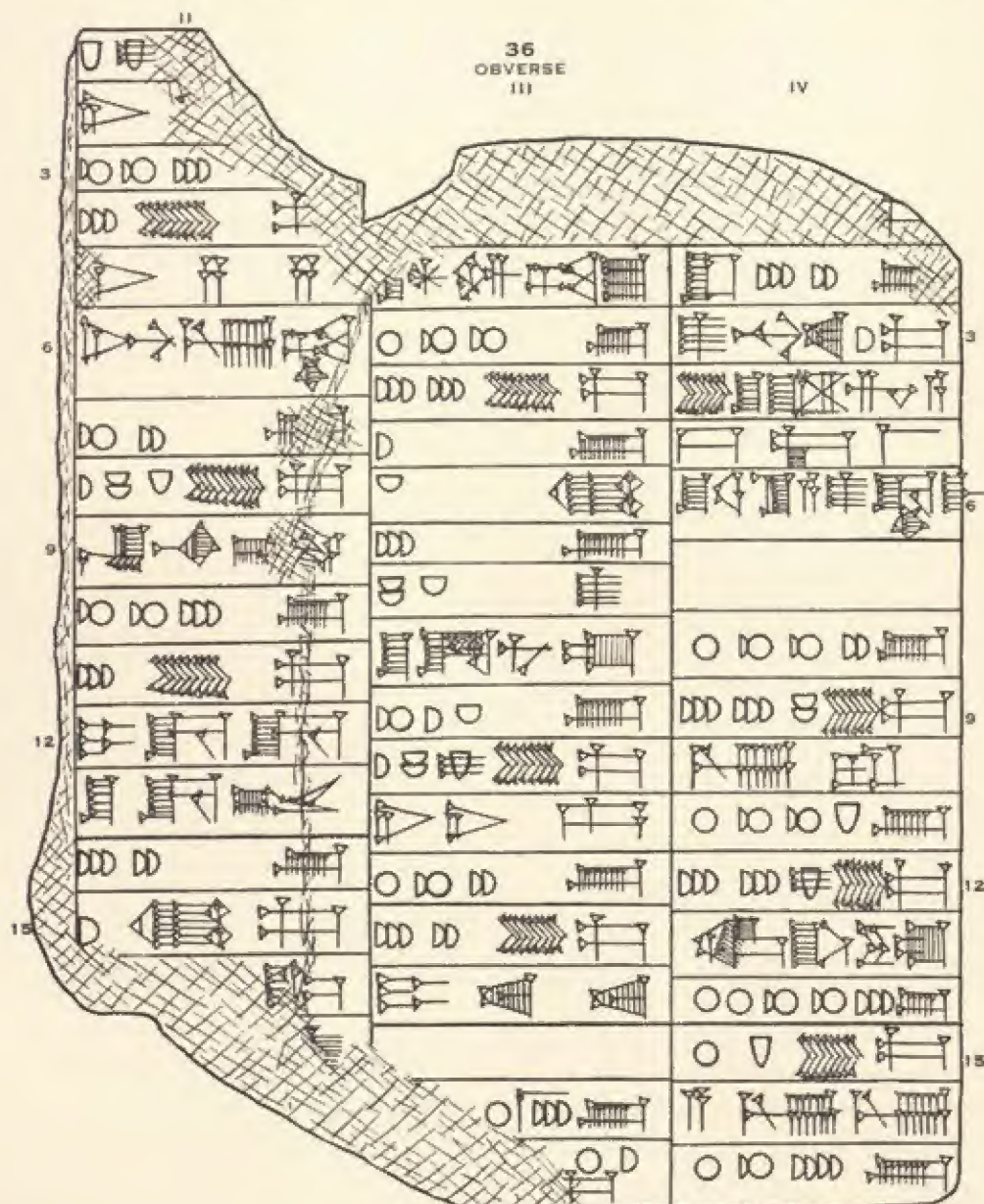
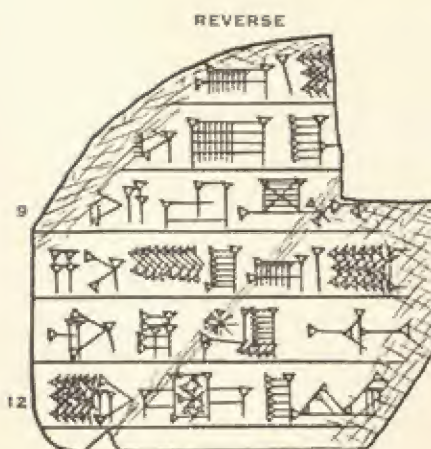








35

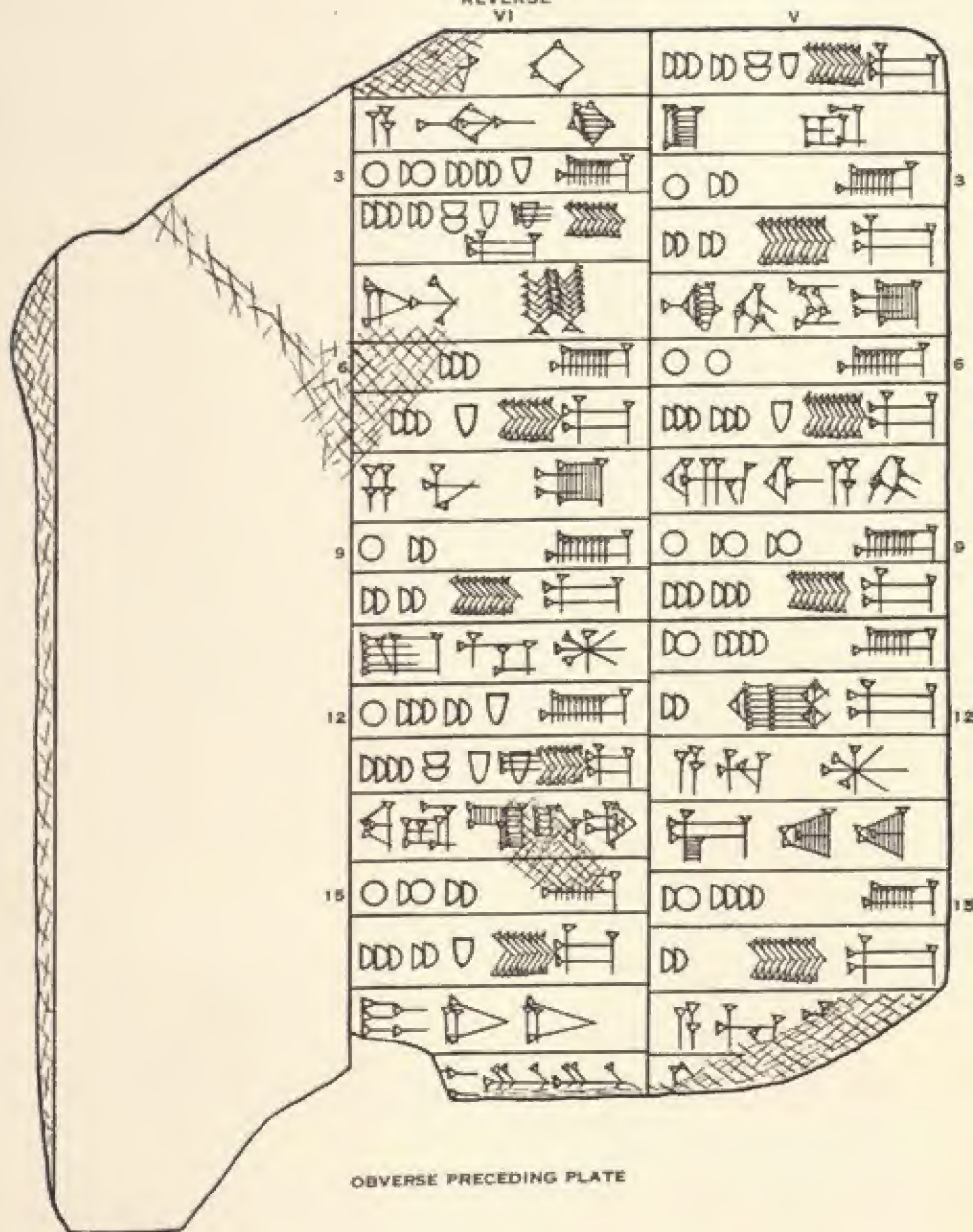


REVERSE FOLLOWING PLATE



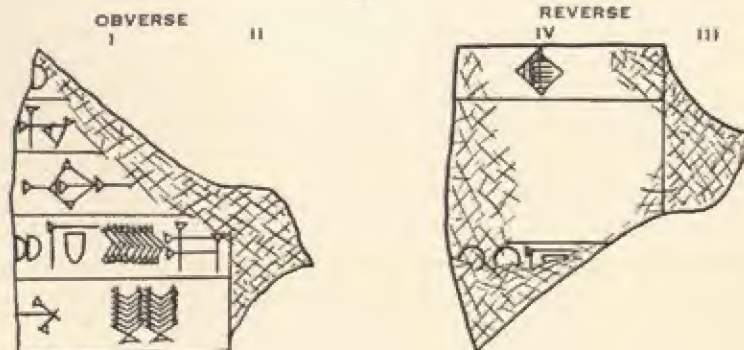


36  
CONTINUED  
REVERSE  
VI



OBVERSE PRECEDING PLATE

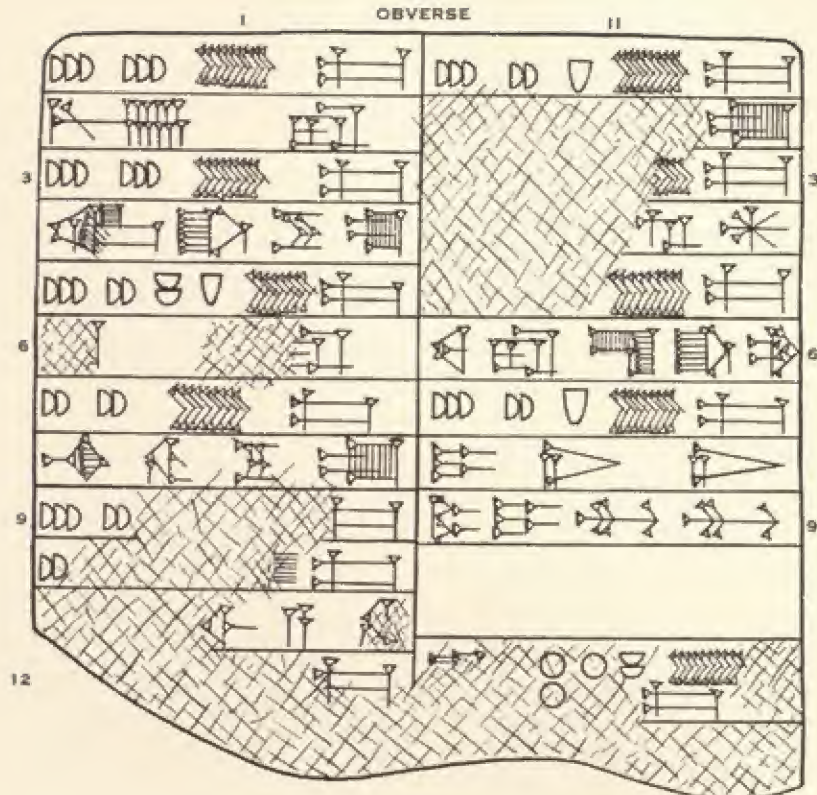
37



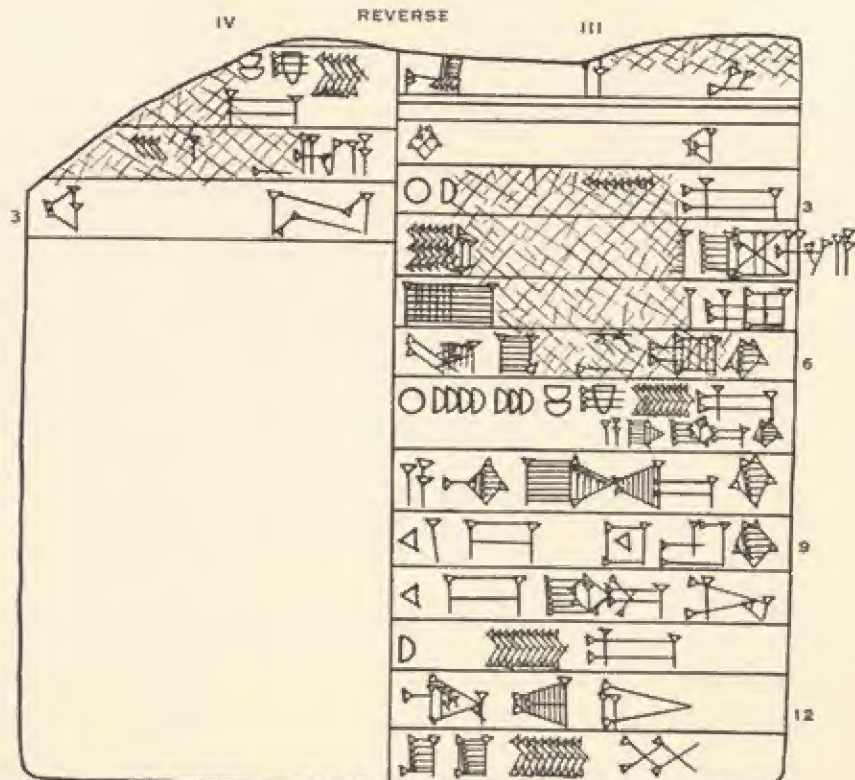




38  
OBVERSE

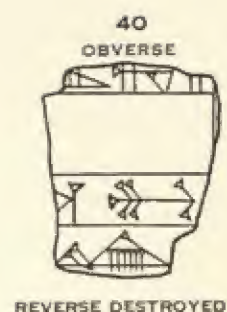
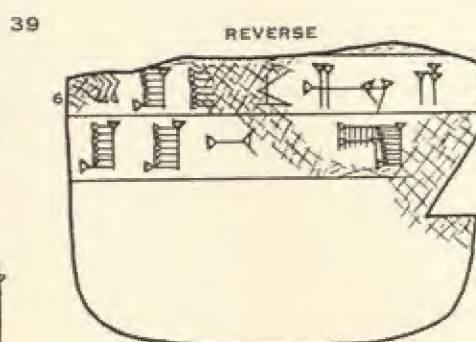


REVERSE

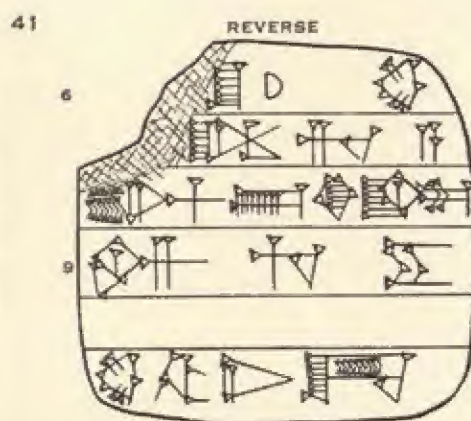
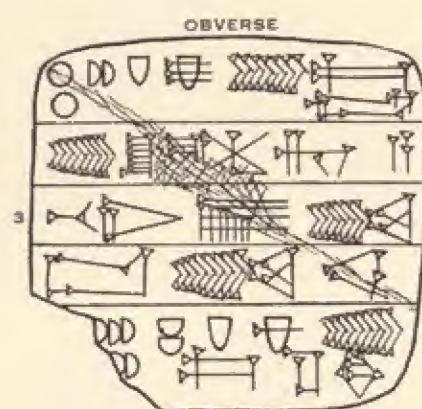




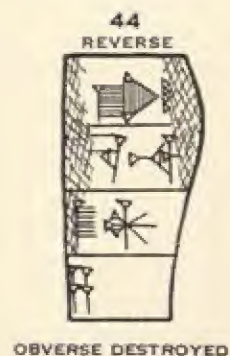
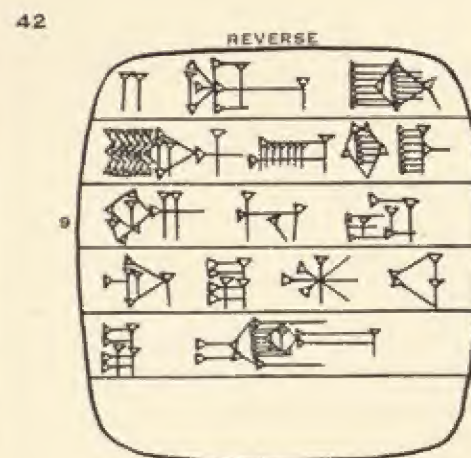
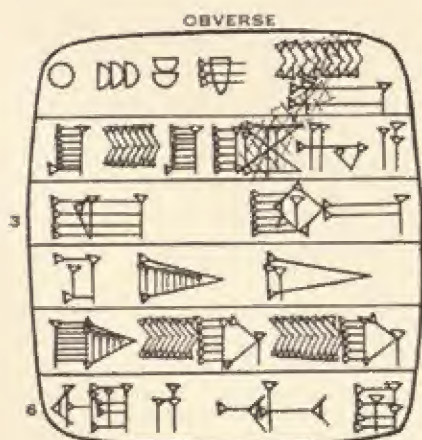




REVERSE DESTROYED



REVERSE DESTROYED



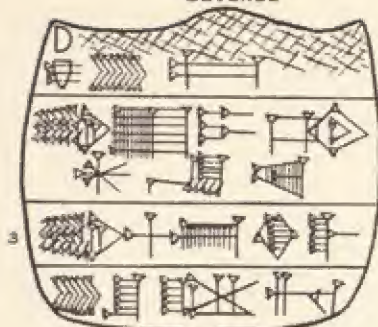
OBVERSE DESTROYED



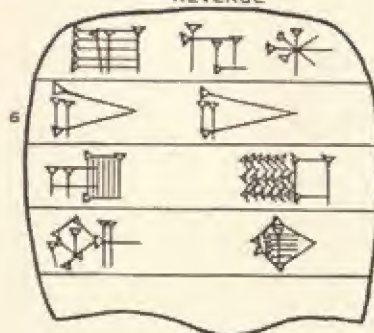


45

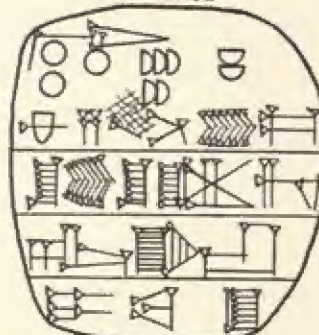
OBVERSE



REVERSE

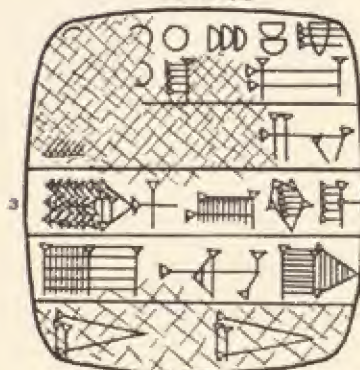


46  
OBVERSE

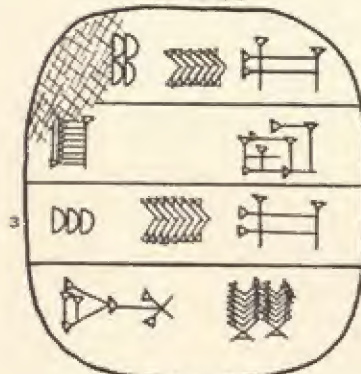


REST NOT INSCRIBED

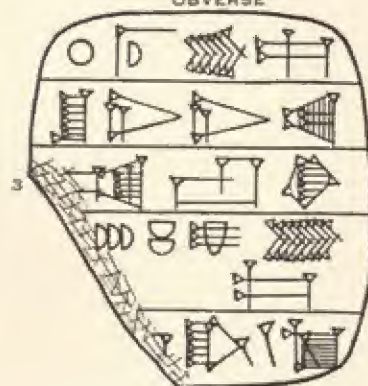
47  
OBVERSE



48  
OBVERSE



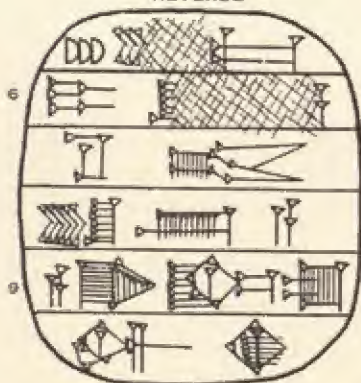
49  
OBVERSE



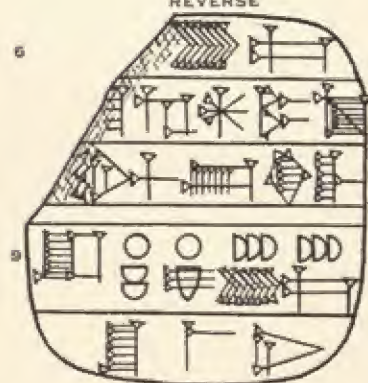
REVERSE



REVERSE

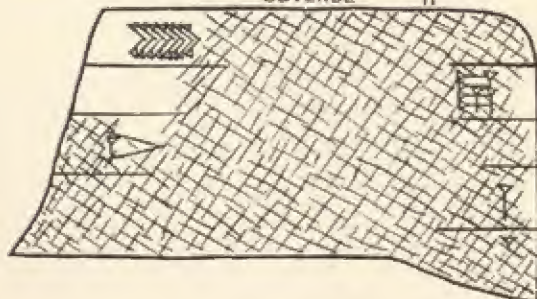


REVERSE



OBVERSE

II

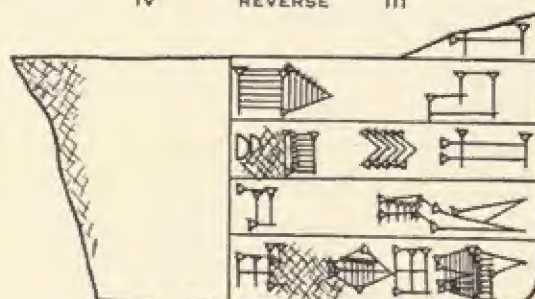


50

IV

REVERSE

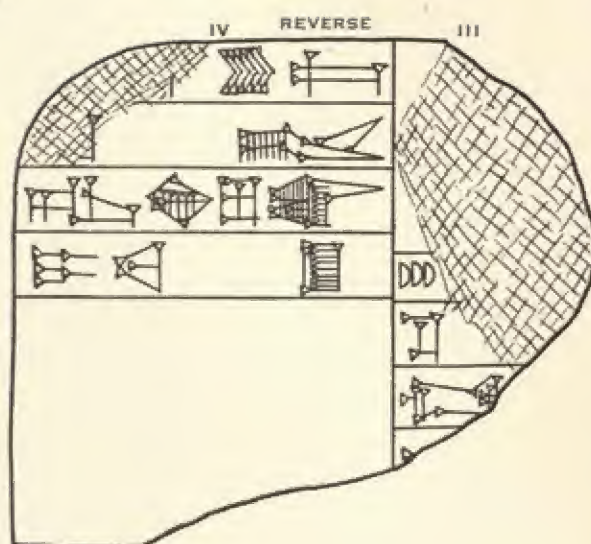
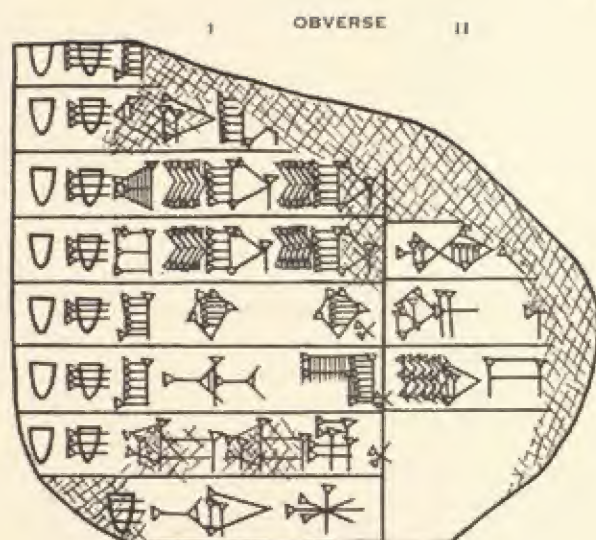
III



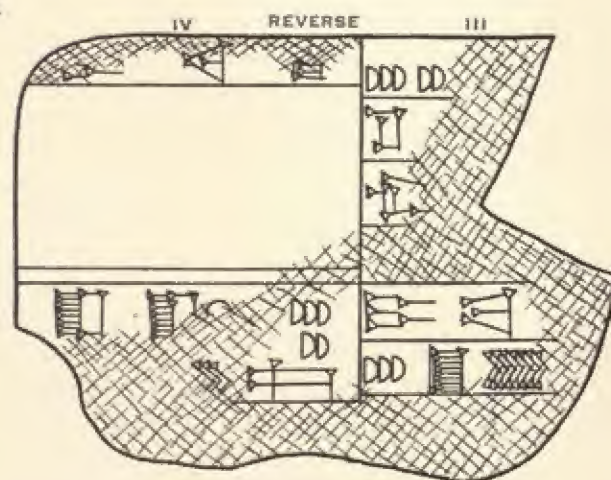
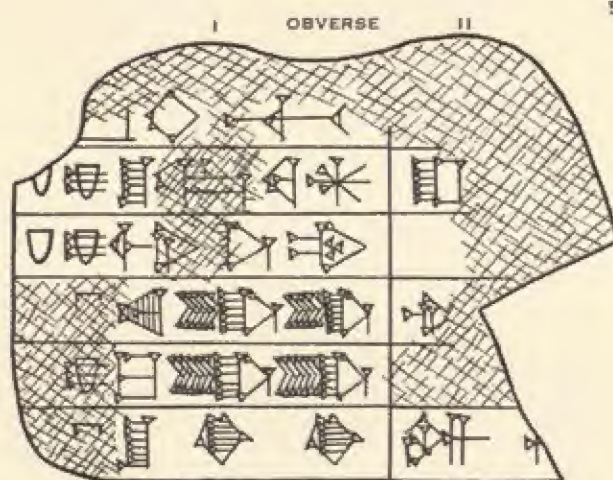




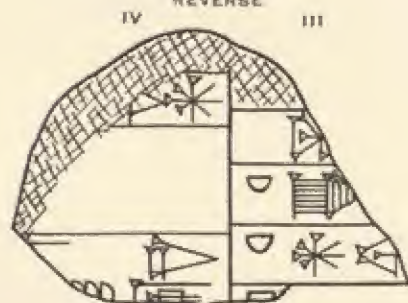
51



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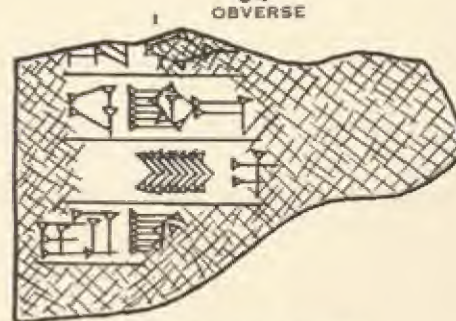


53  
REVERSE



OBVERSE DESTROYED

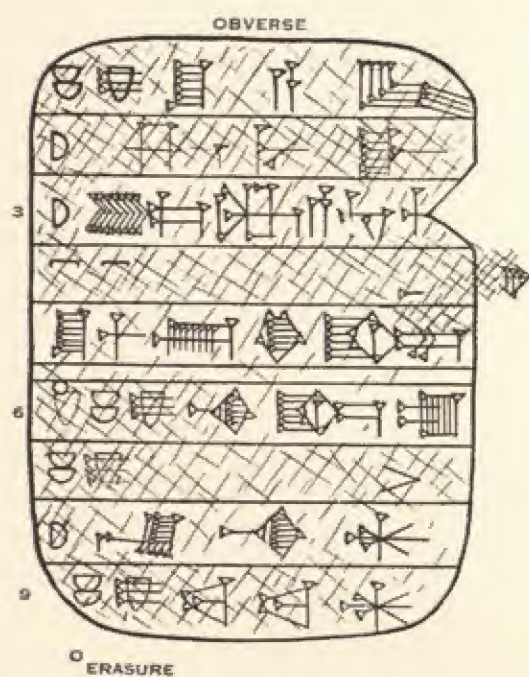
54  
OBVERSE



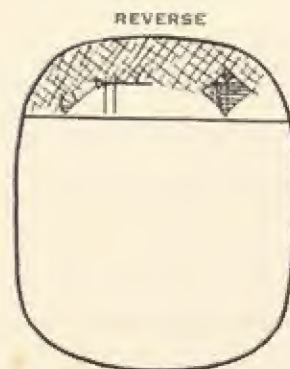
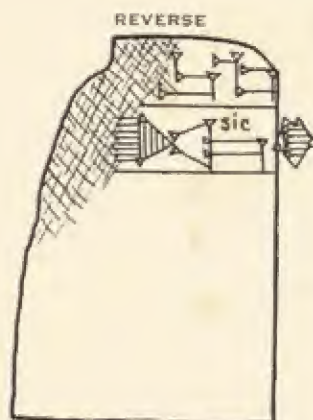
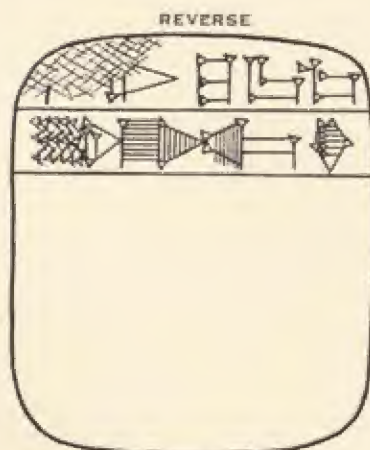
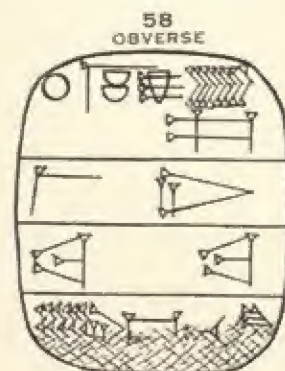
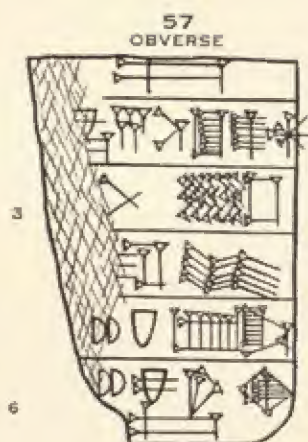
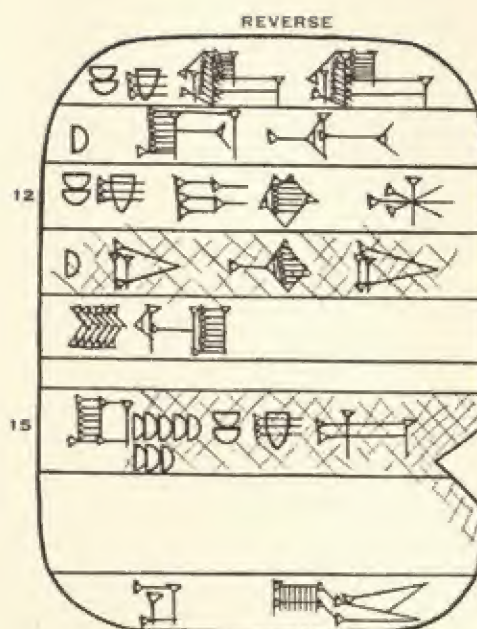
REVERSE NOT INSCRIBED







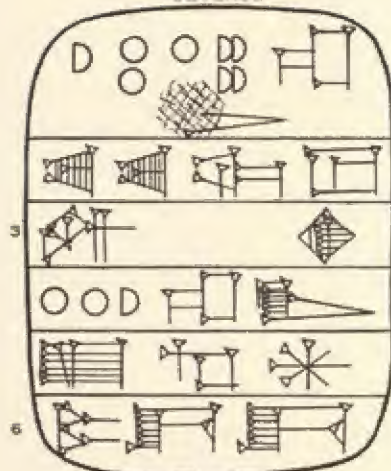
55



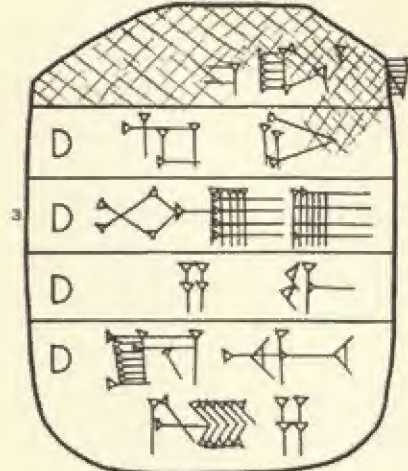




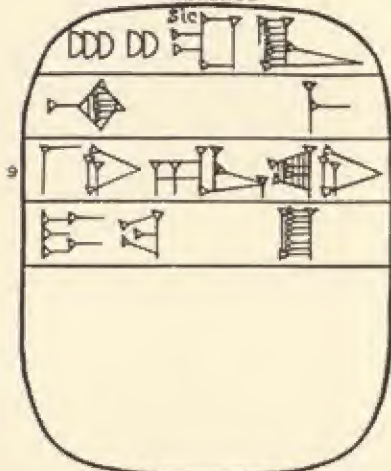
59  
OBSERVE



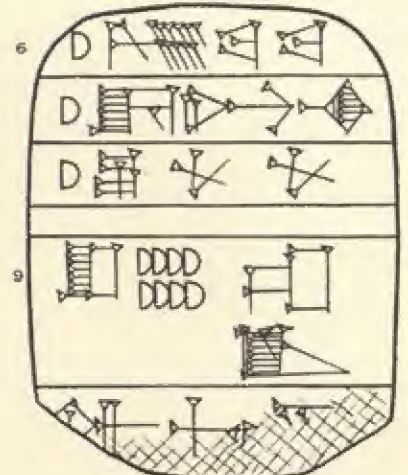
60  
OBSERVE



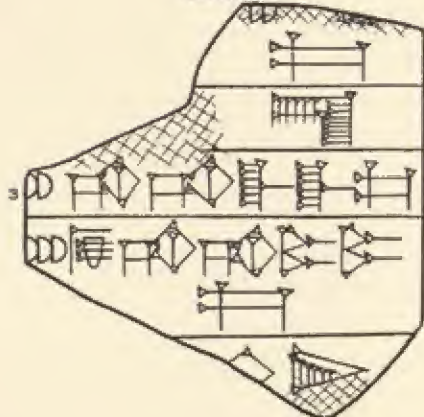
REVERSE



REVERSE

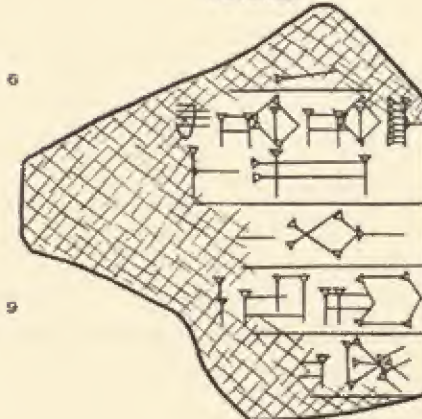


OBSERVE



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REVERSE







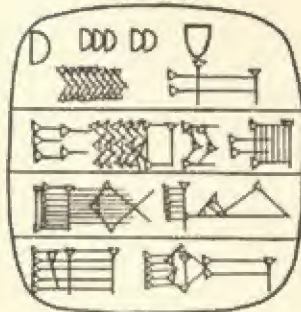
62  
OBVERSE



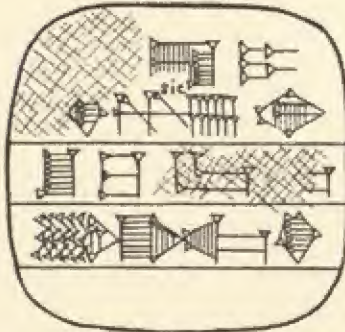
63  
OBVERSE



64  
OBVERSE



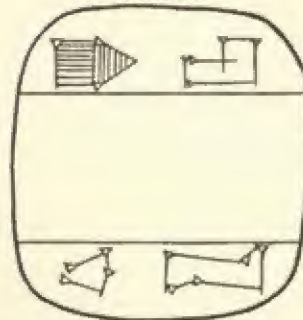
REVERSE



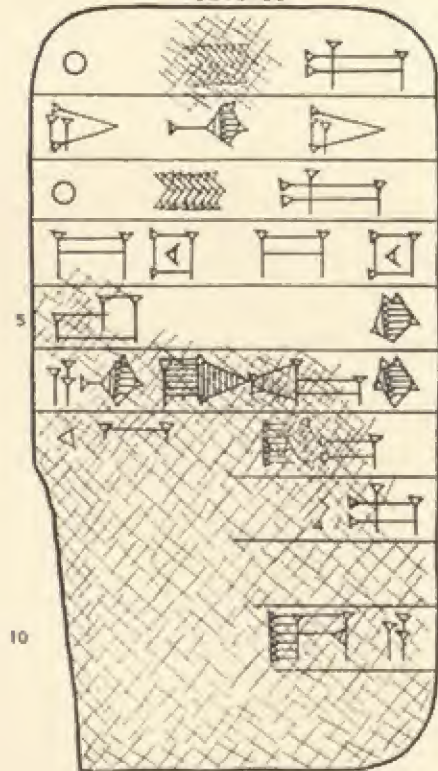
REVERSE



REVERSE

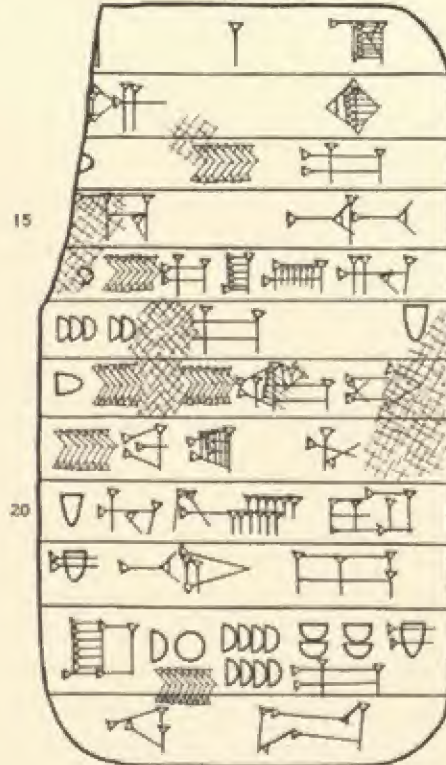


OBVERSE



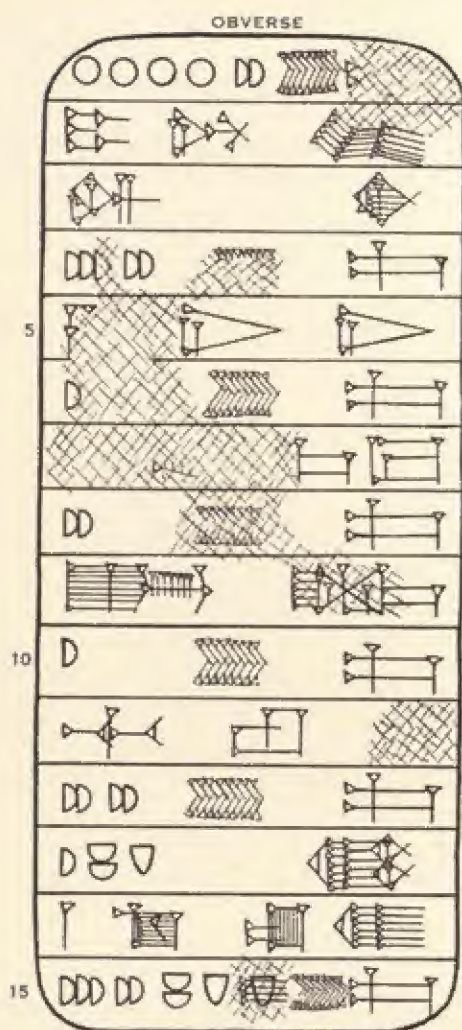
65

REVERSE

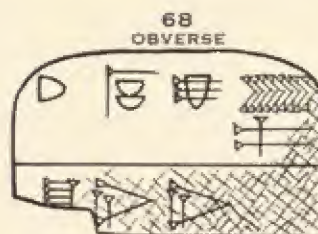
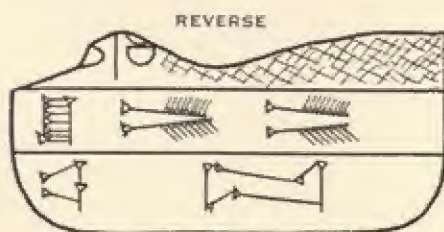
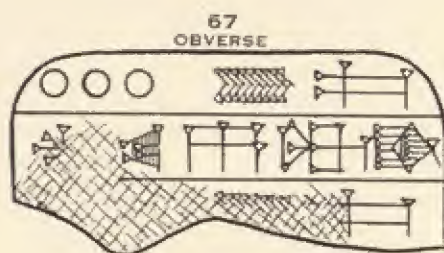
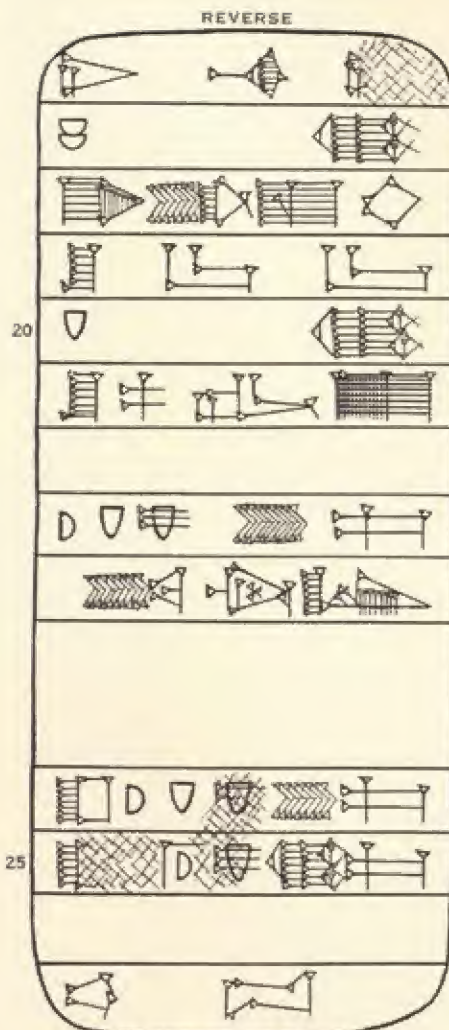








66







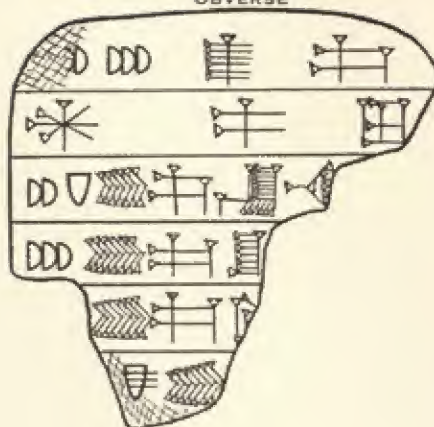
69  
OBSERVE



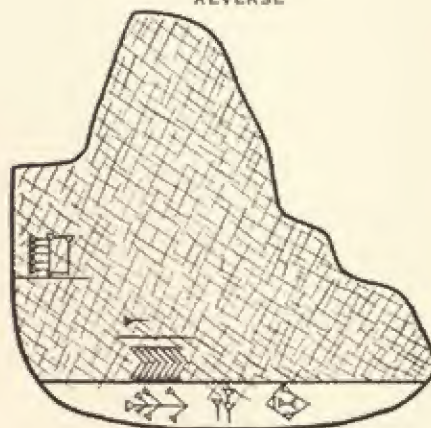
REVERSE



70  
OBSERVE

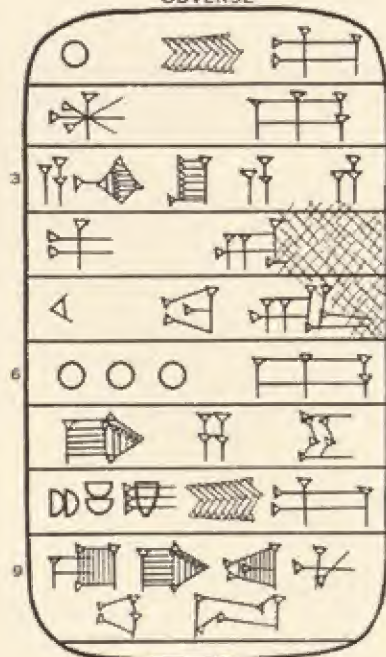


REVERSE

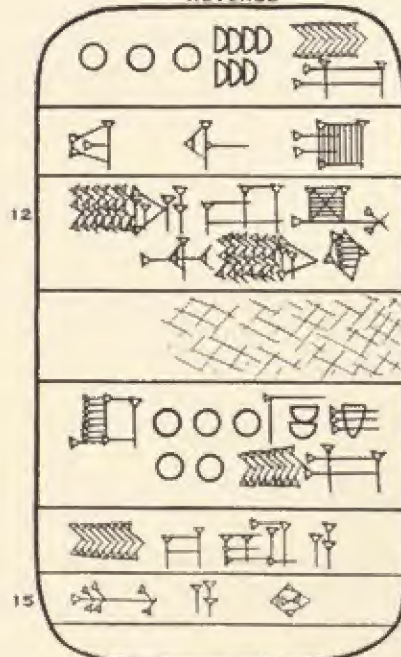


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OBSERVE

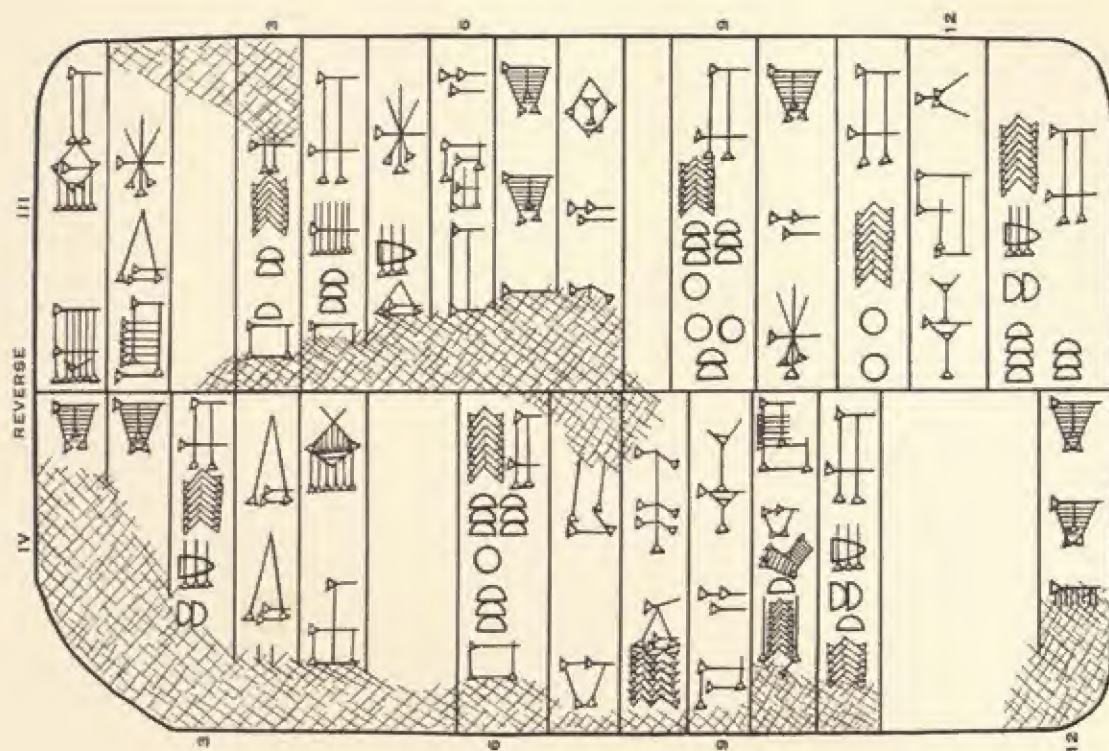
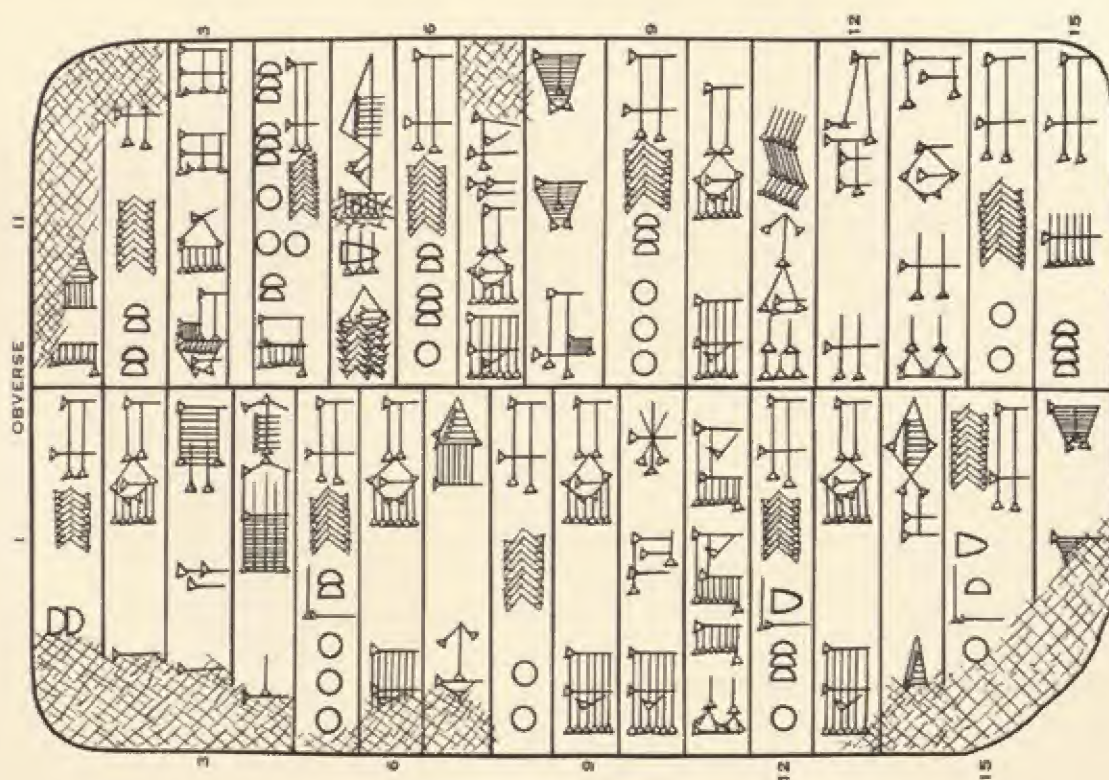


REVERSE



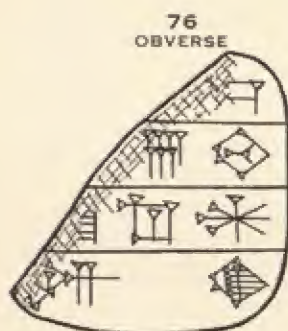
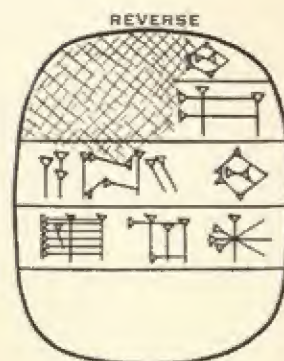
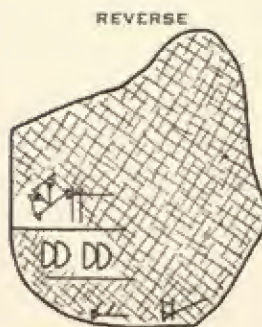
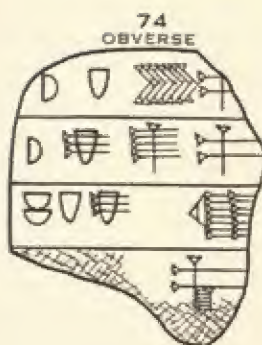
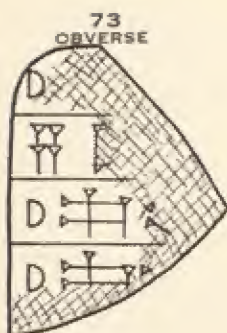








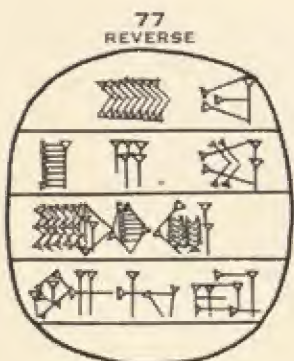




REVERSE NOT INSCRIBED



REVERSE DESTROYED



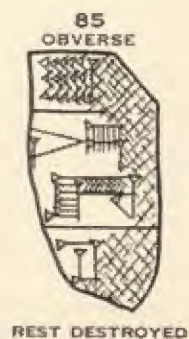
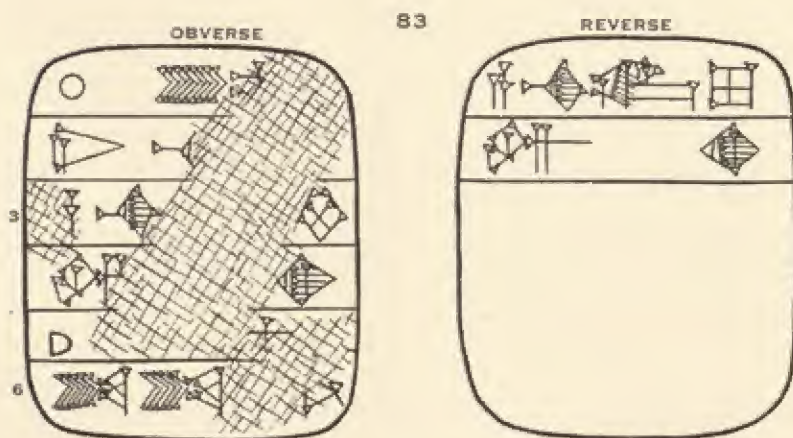
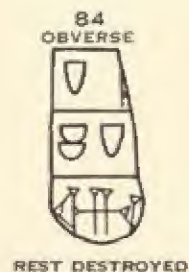
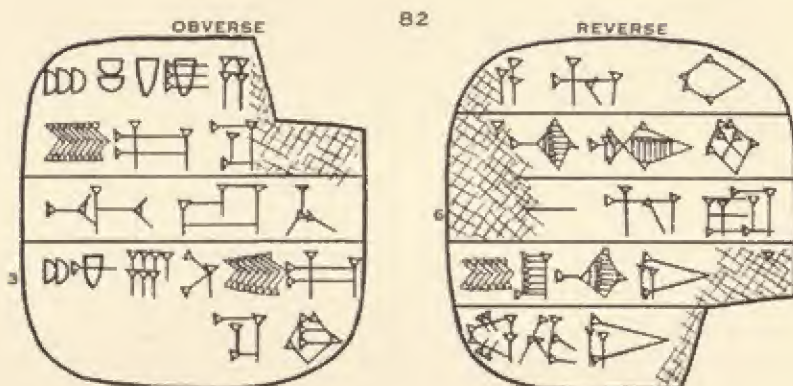
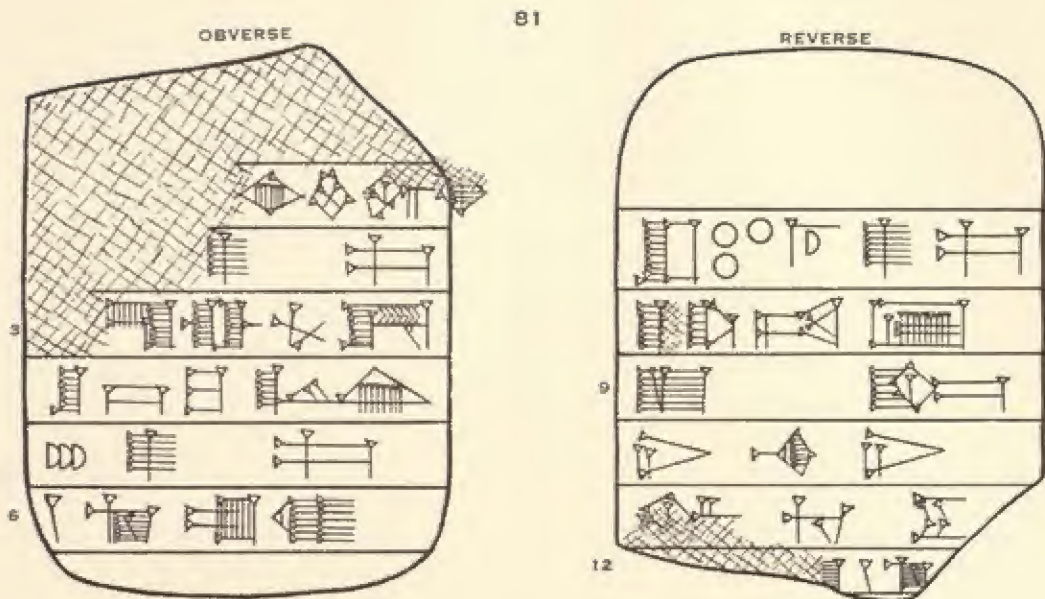
OBVERSE DESTROYED



REVERSE DESTROYED

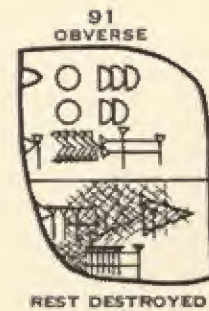
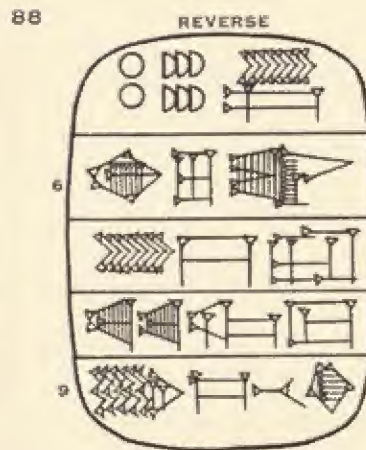
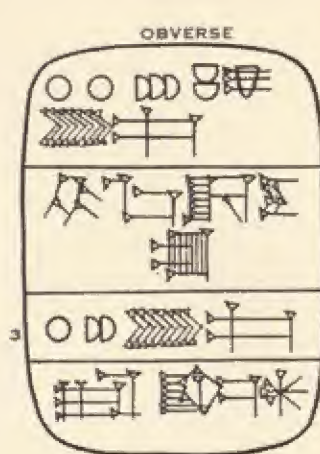
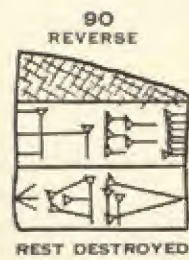
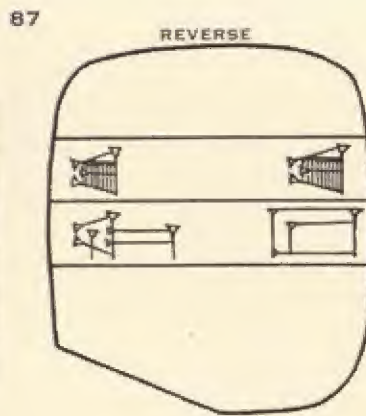
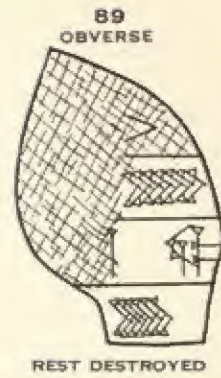
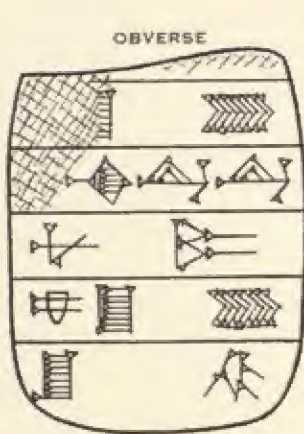






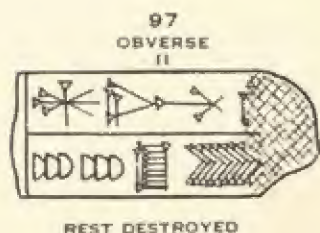
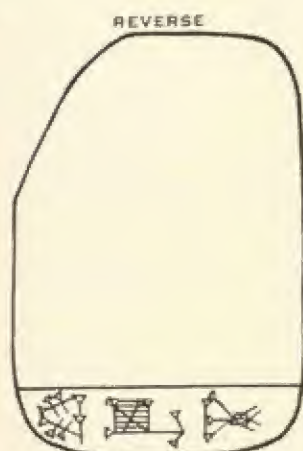
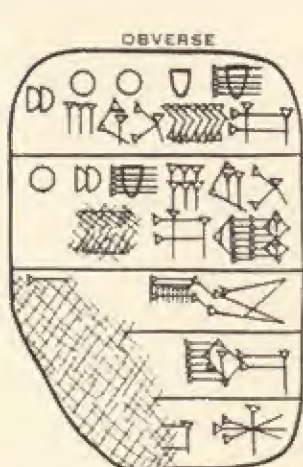
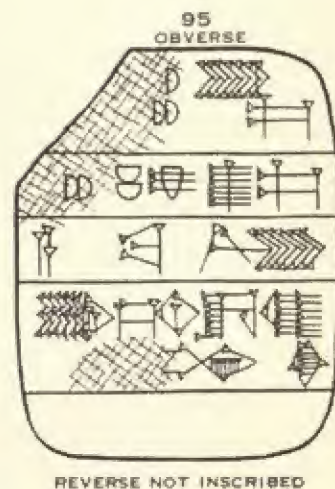
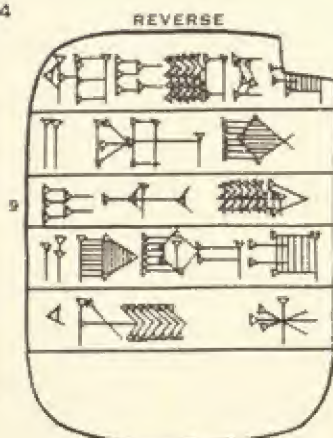
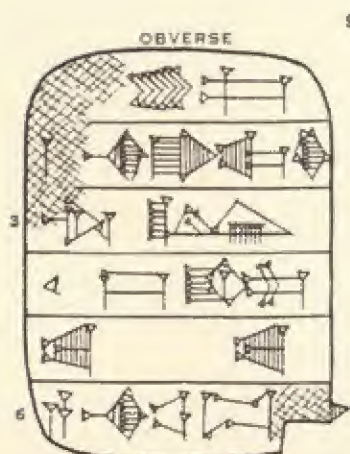
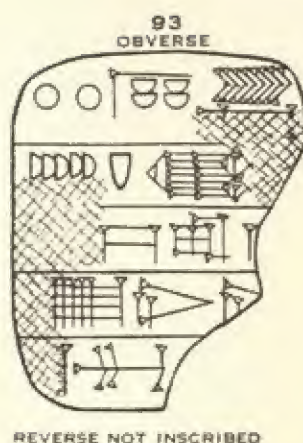
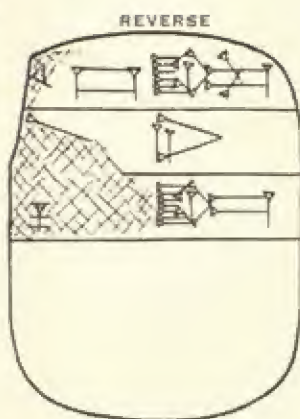






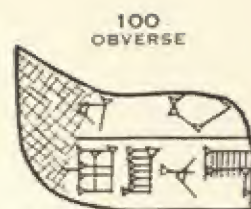
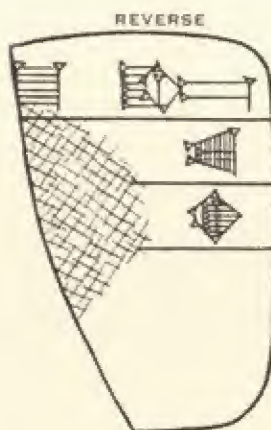
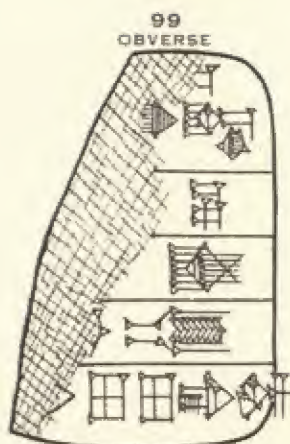
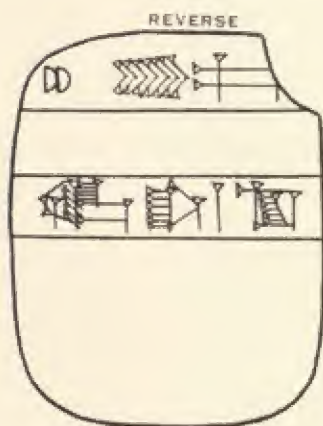
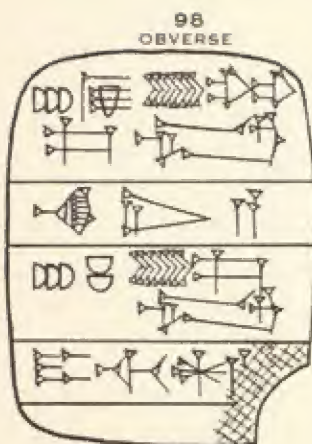












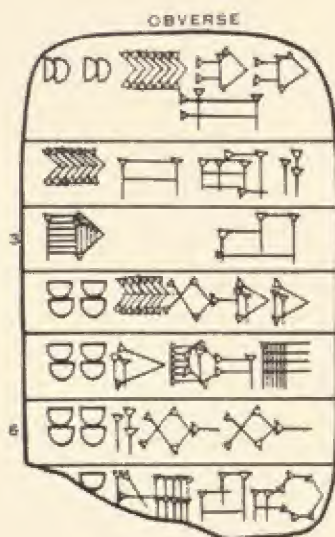
REVERSE DESTROYED



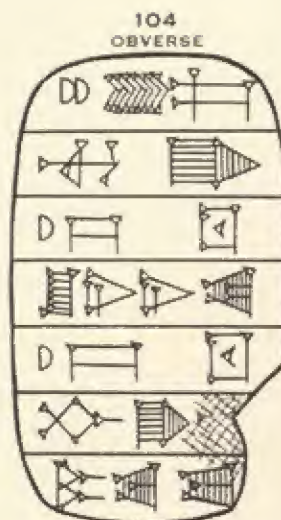
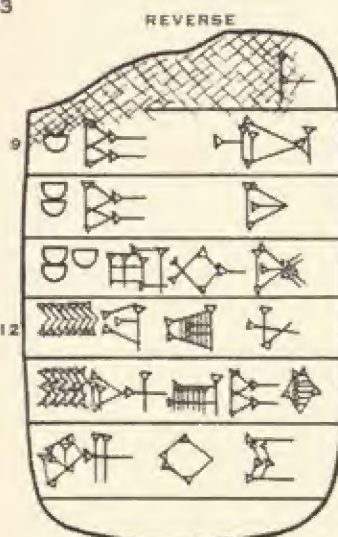
OBSERVE DESTROYED



OBSERVE DESTROYED

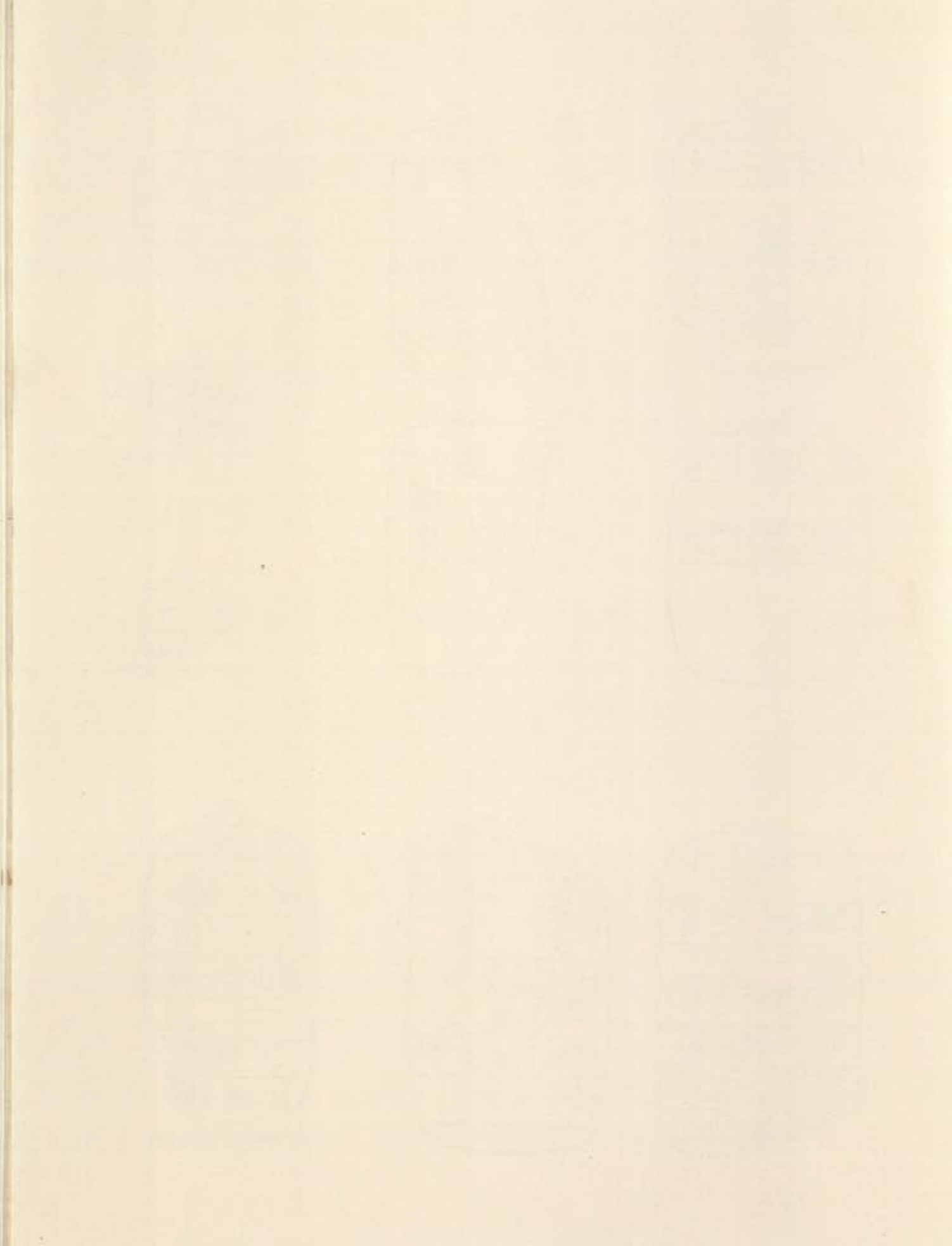


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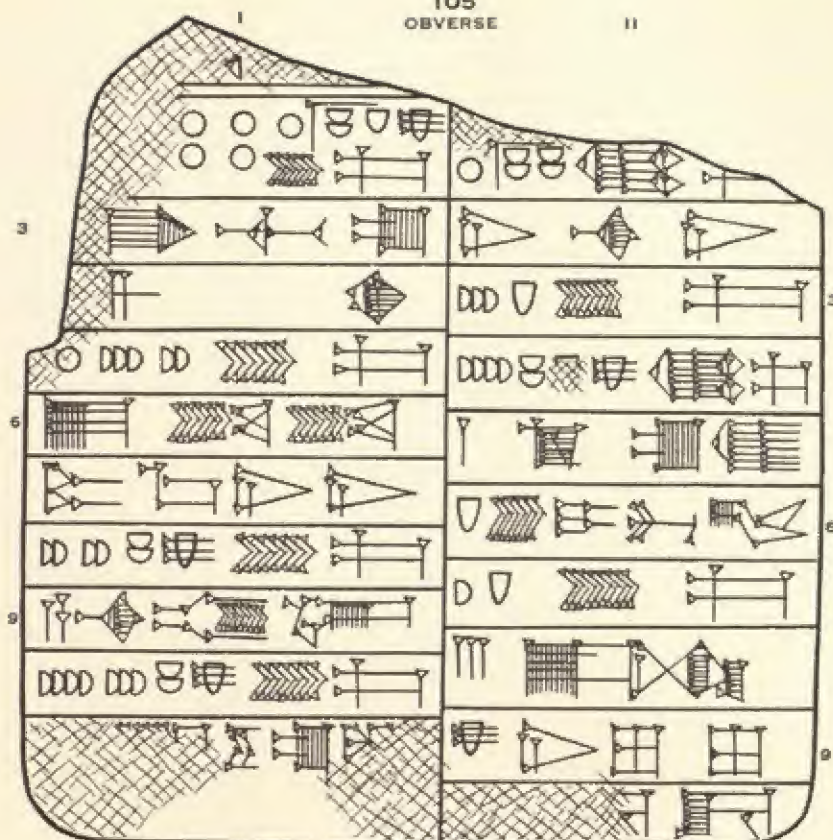


REVERSE NOT INSCRIBED



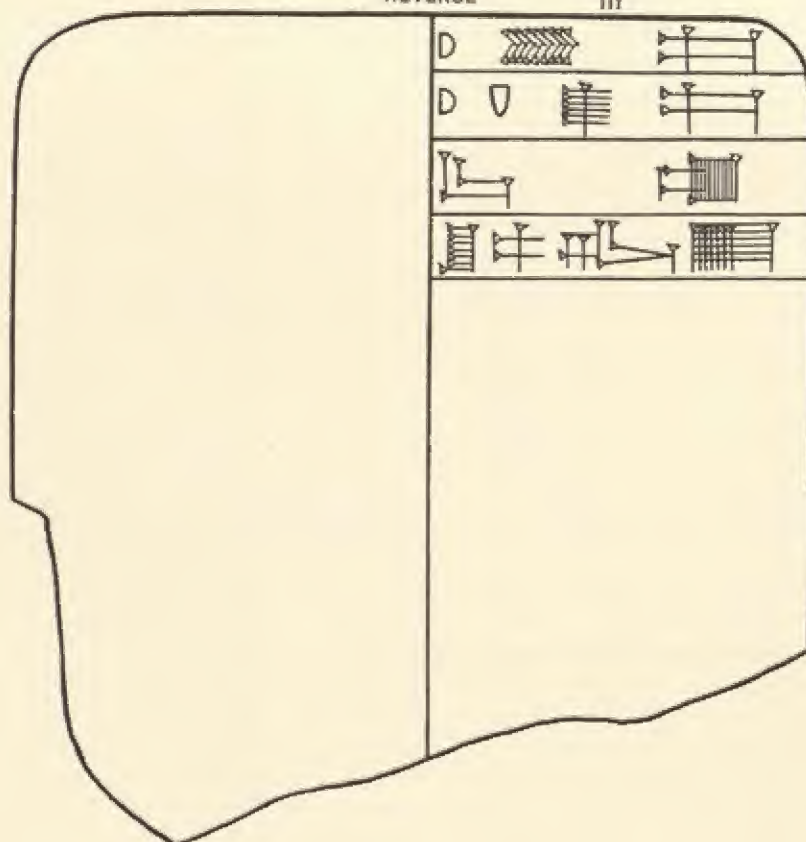


105  
OBVERSE



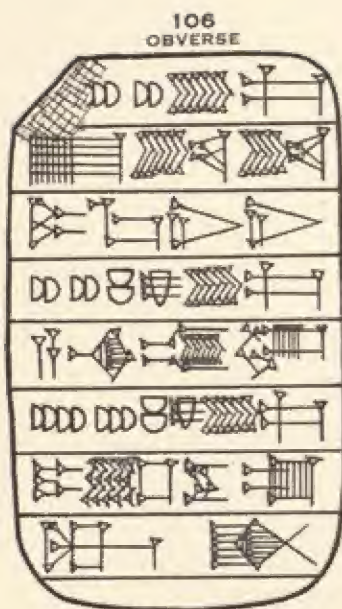
REVERSE

III

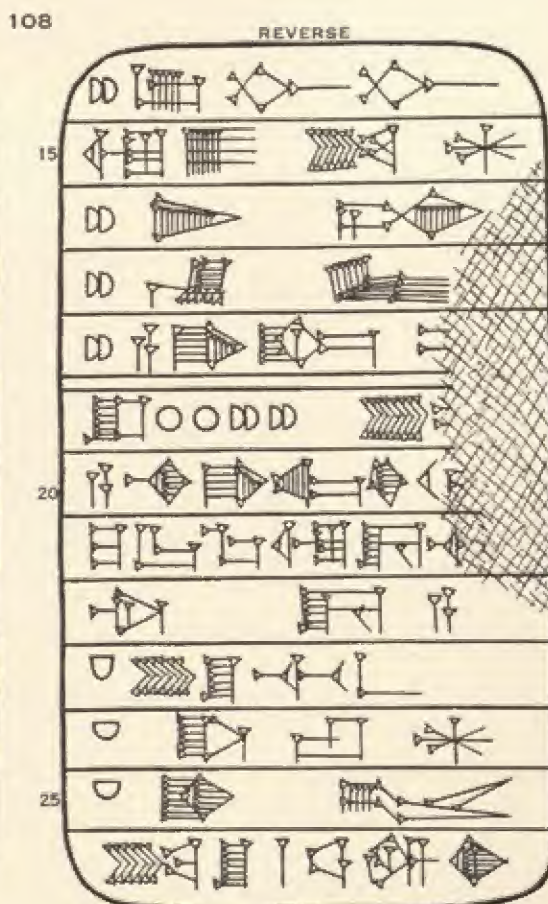
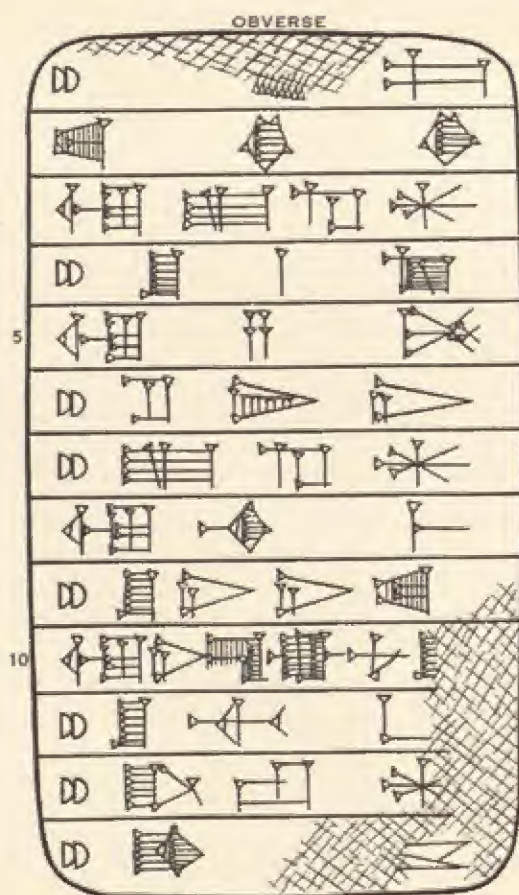
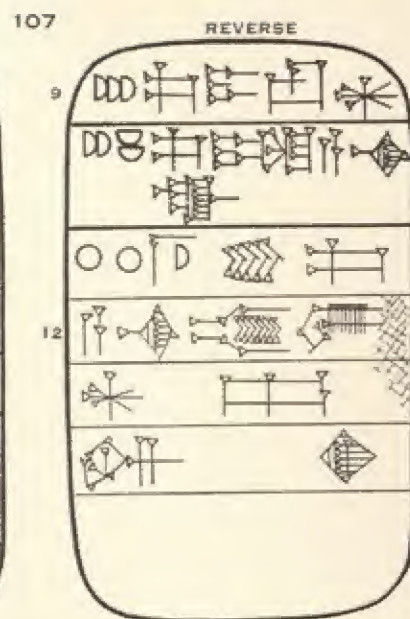
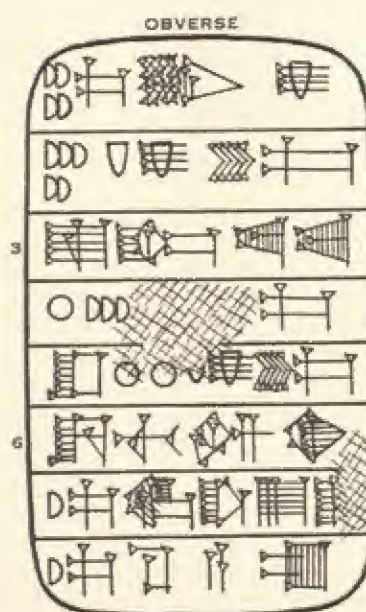








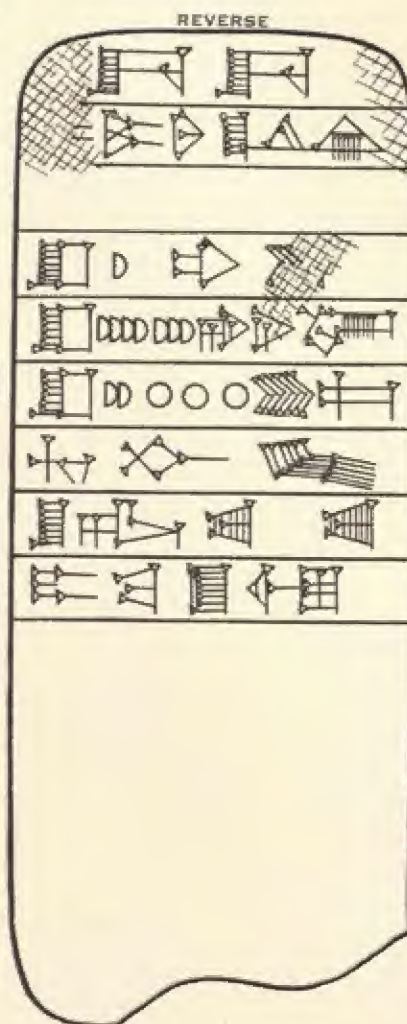
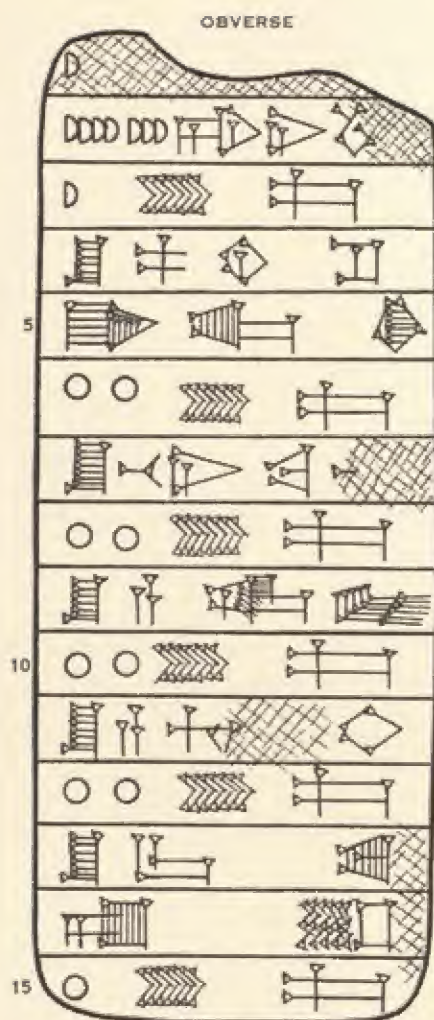
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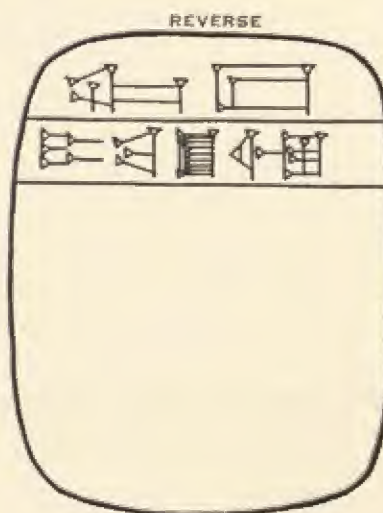
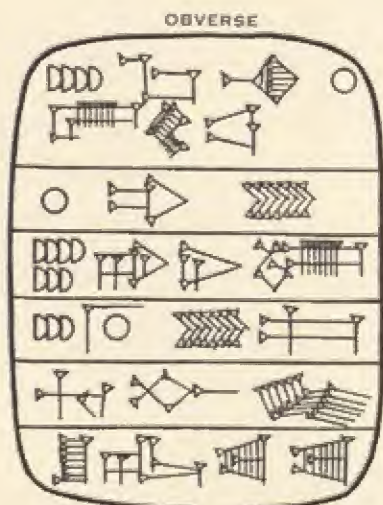




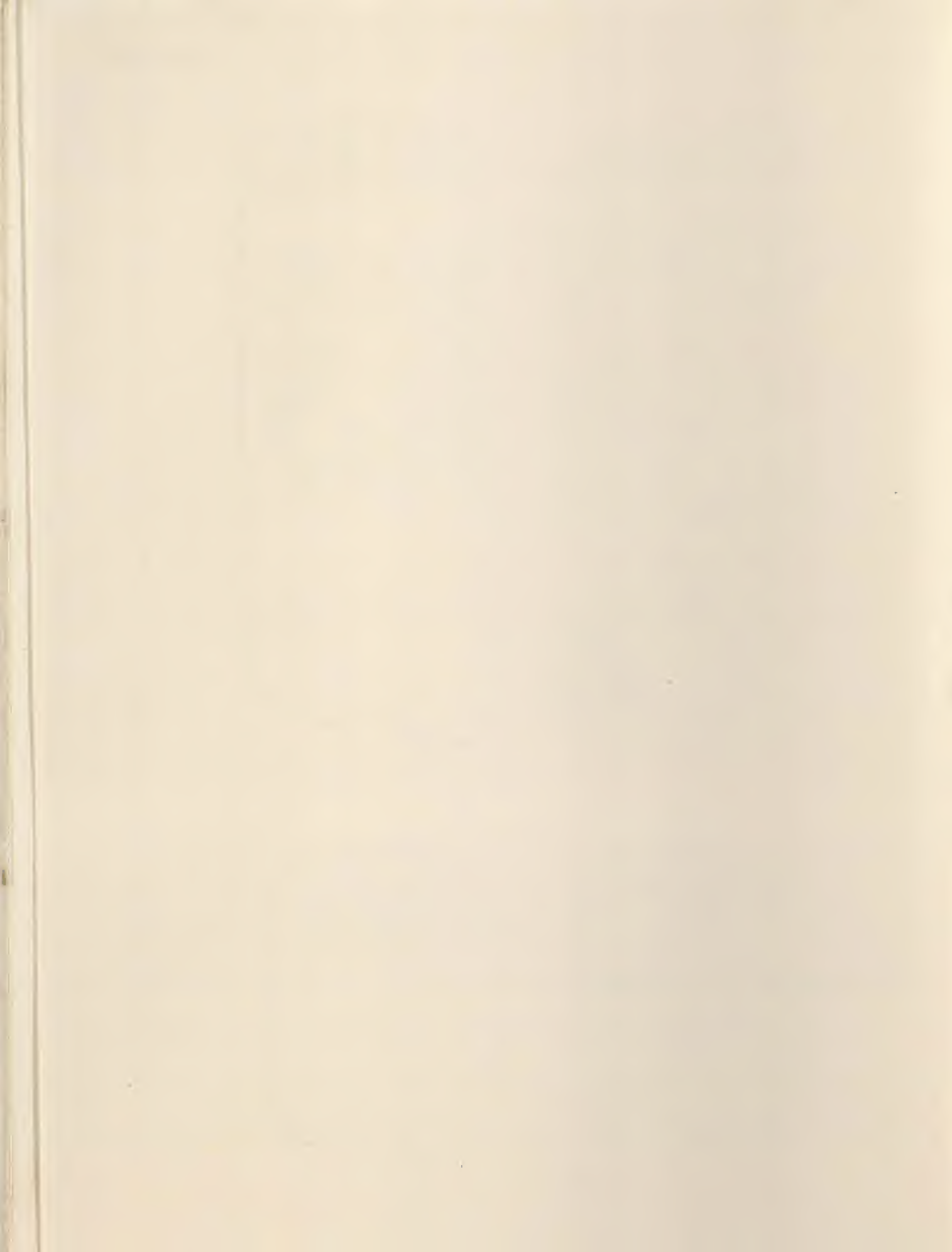
109

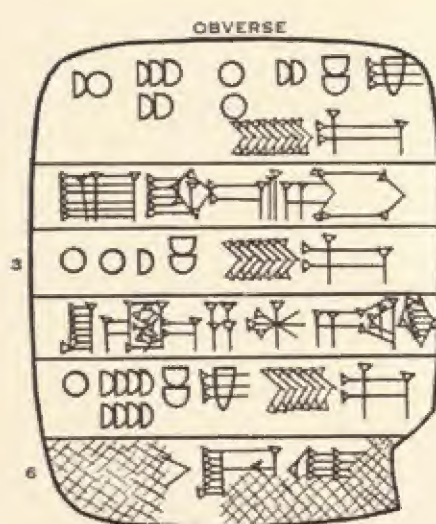


110

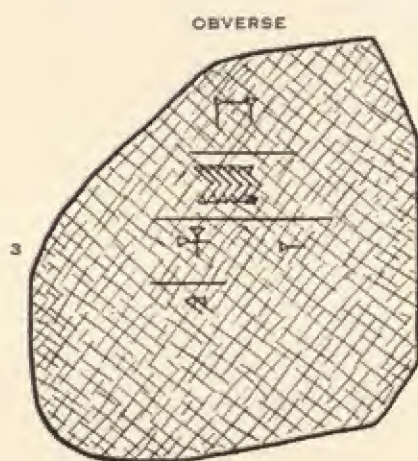
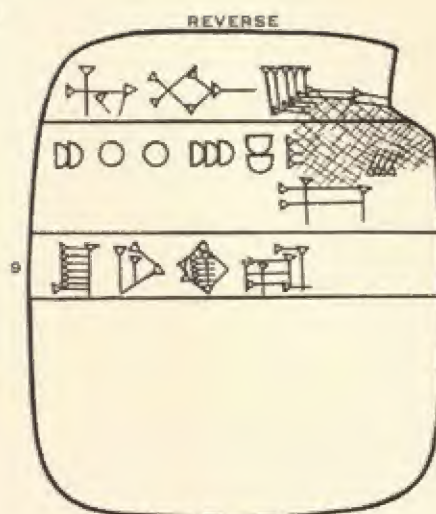




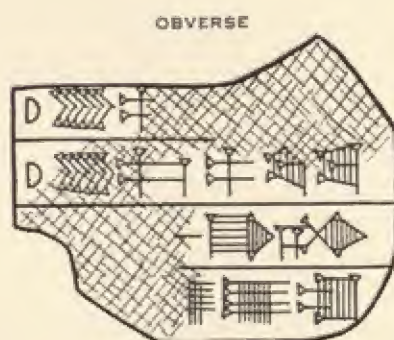
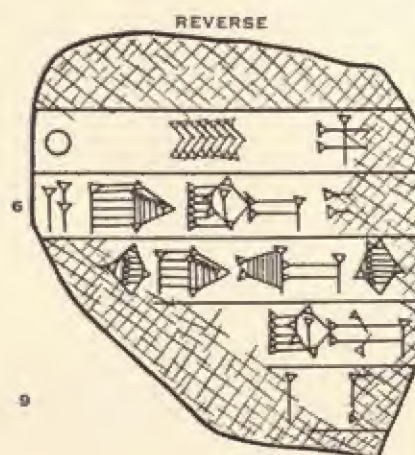




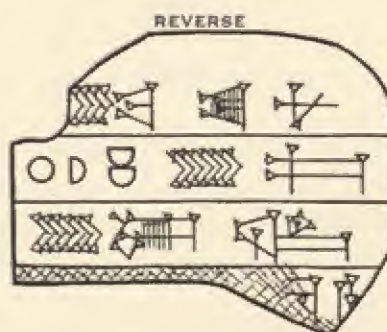
111



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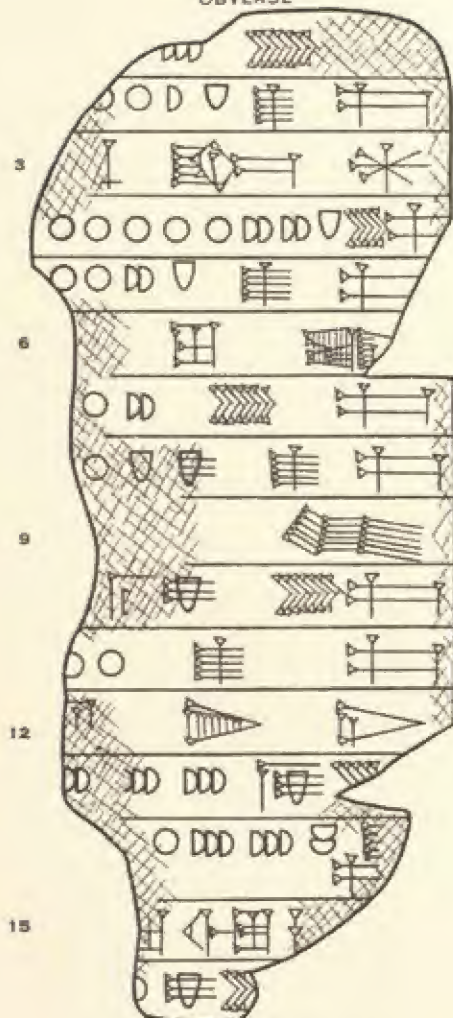
113





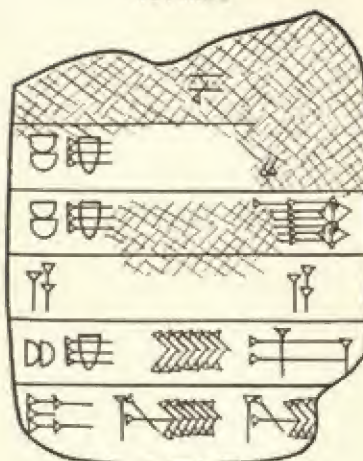


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OBVERSE

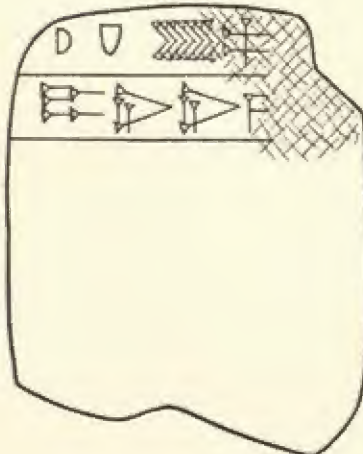


REVERSE NOT INSCRIBED

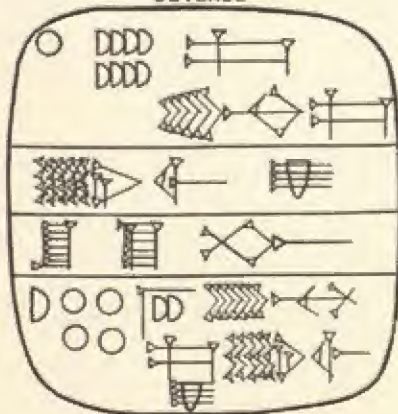
115  
OBVERSE



REVERSE

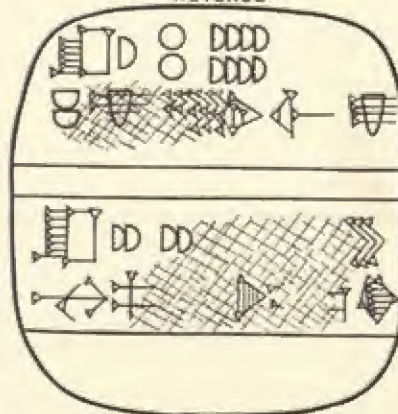


OBVERSE



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REVERSE

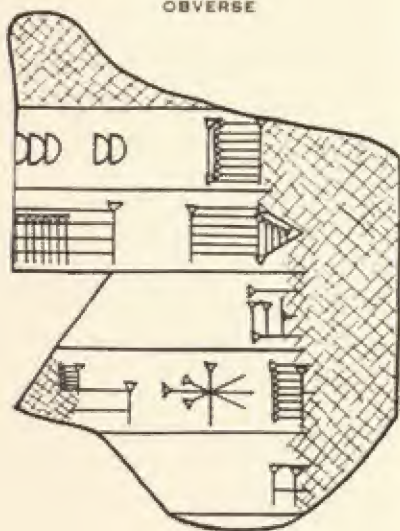




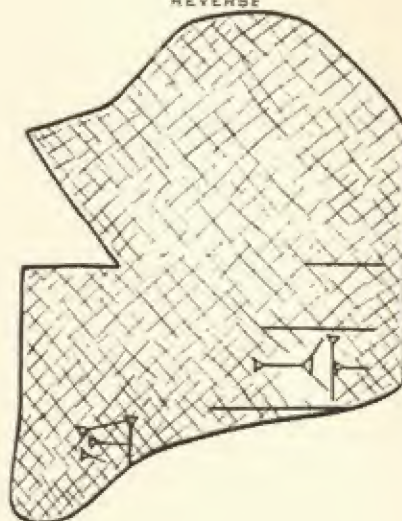


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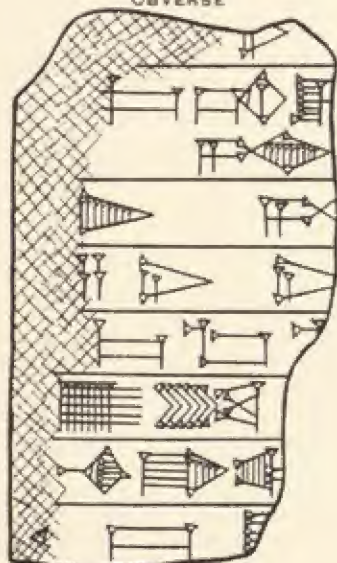
OBVERSE



REVERSE

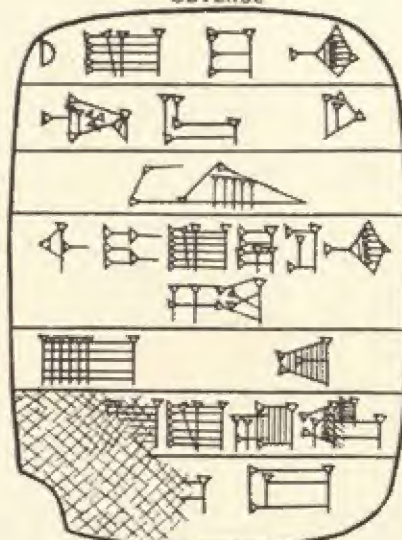


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OBVERSE



REVERSE NOT INSCRIBED

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OBVERSE



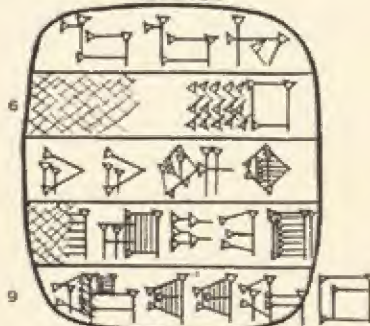
REVERSE NOT INSCRIBED

120

OBVERSE

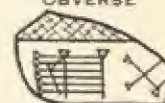


REVERSE

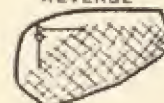


121

OBVERSE



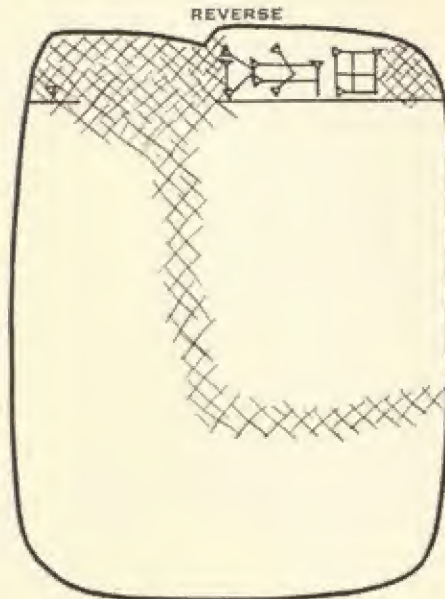
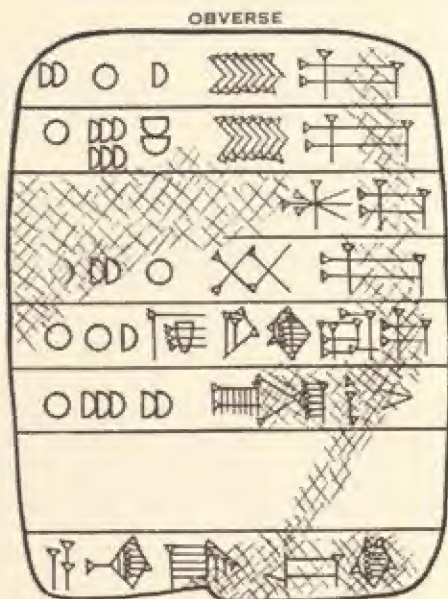
REVERSE



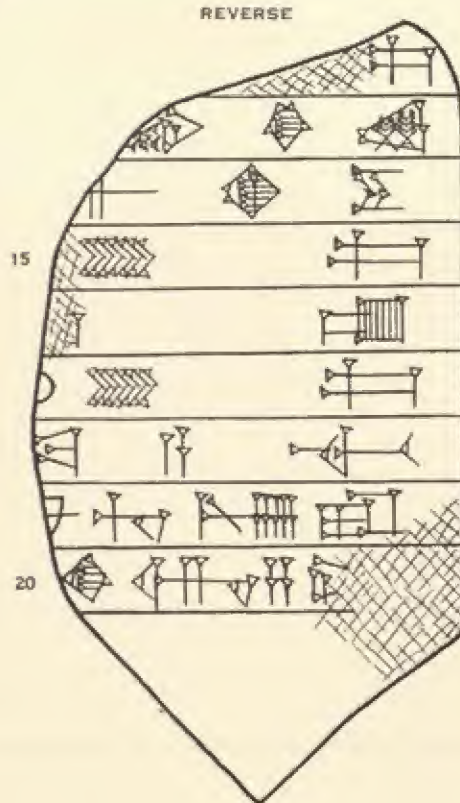
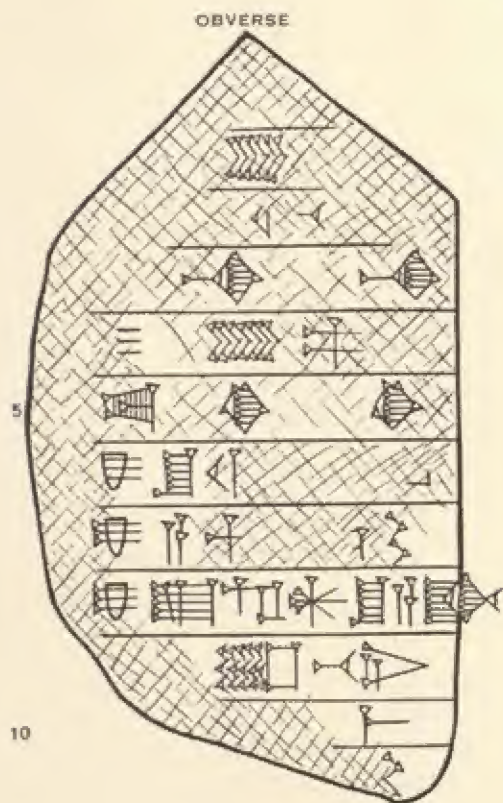




122

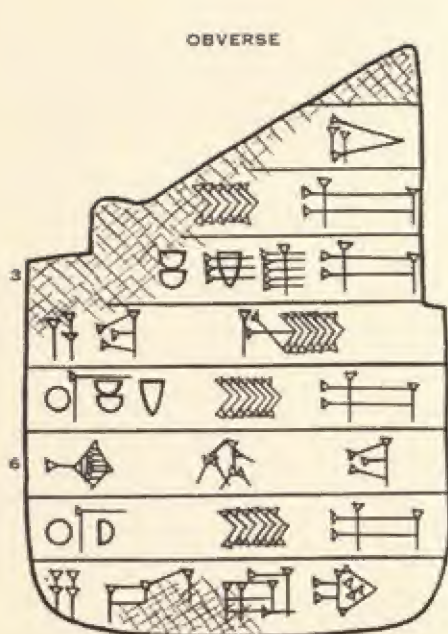


123

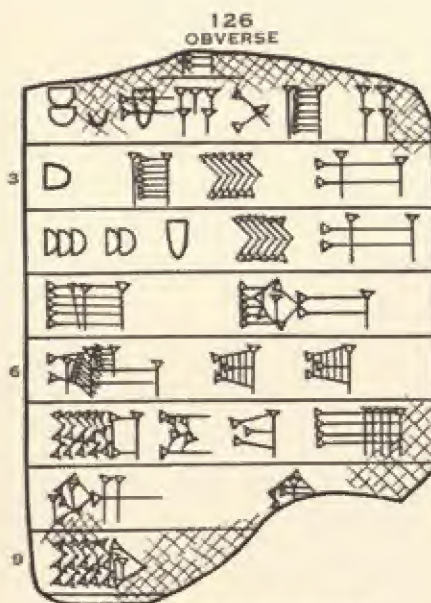
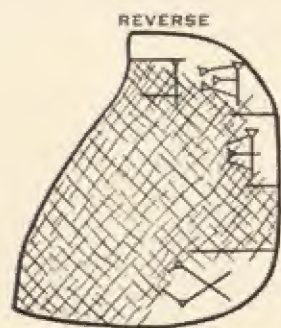
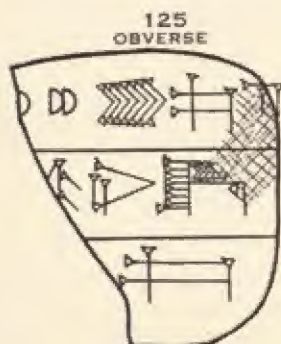
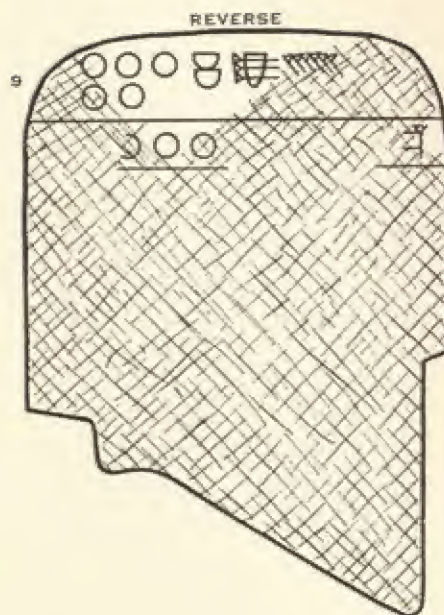




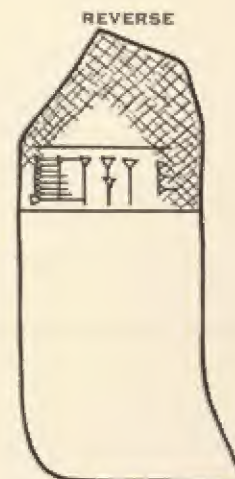
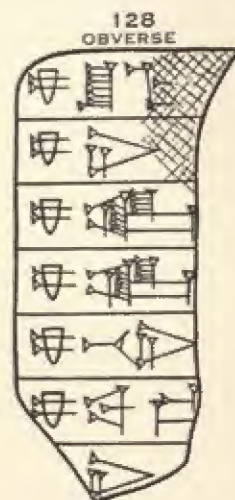




124



REVERSE NOT INSCRIBED

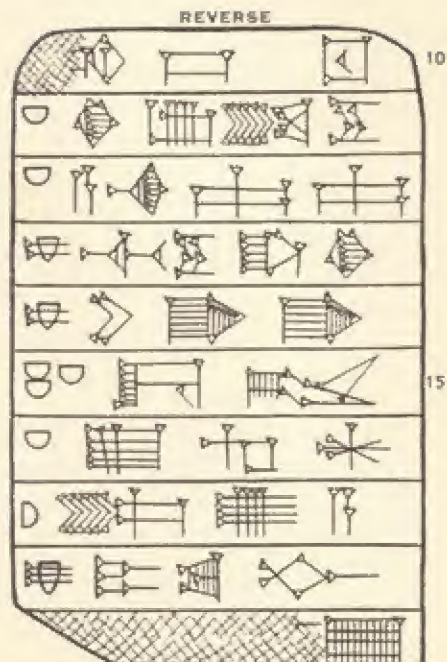
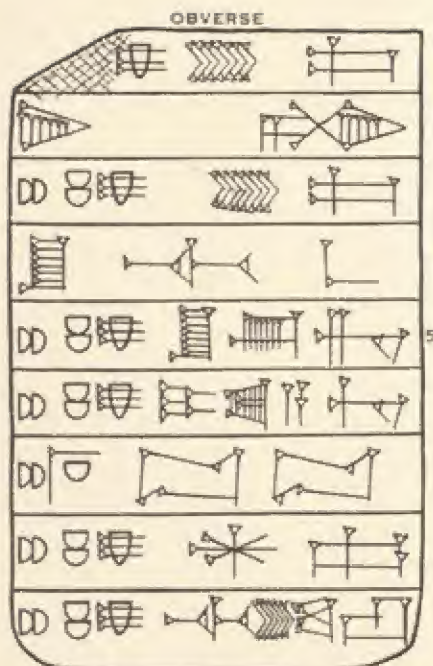


REST DESTROYED

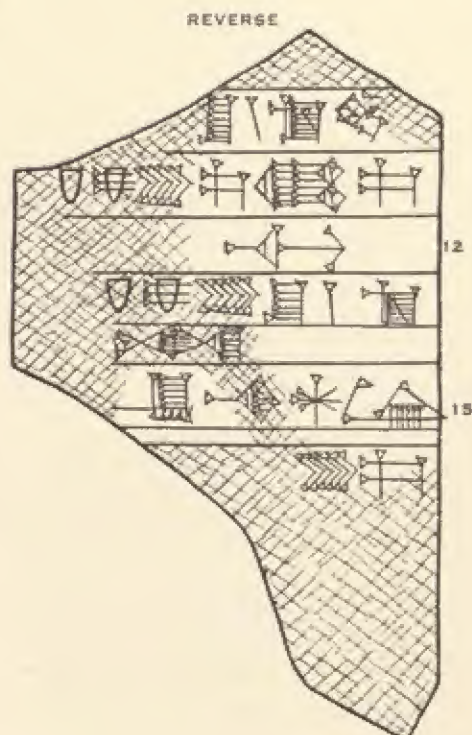
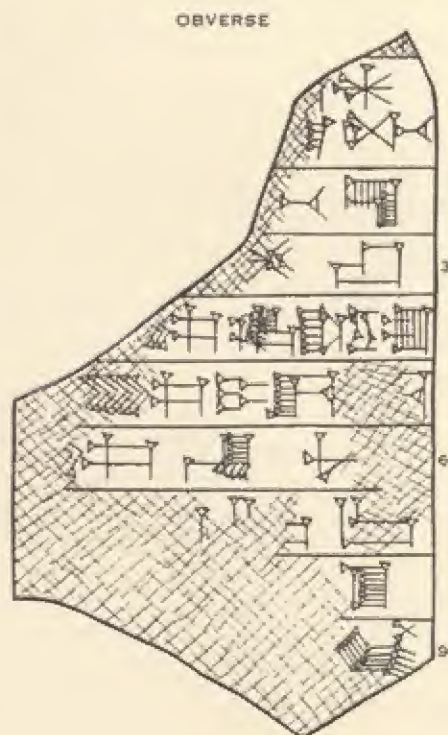




129



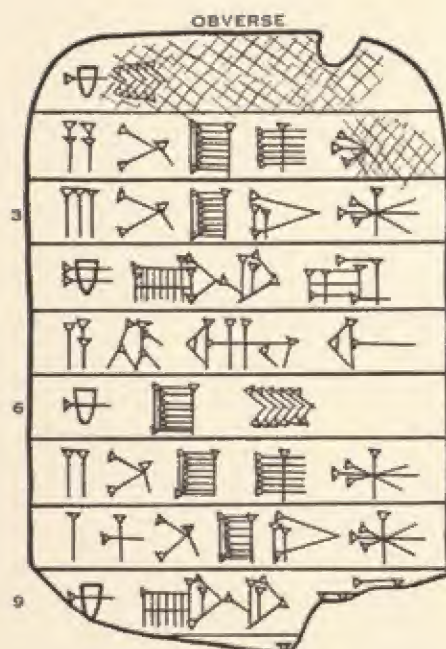
130



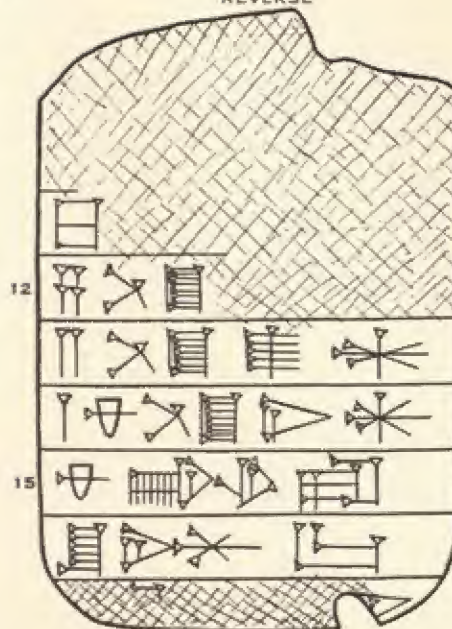




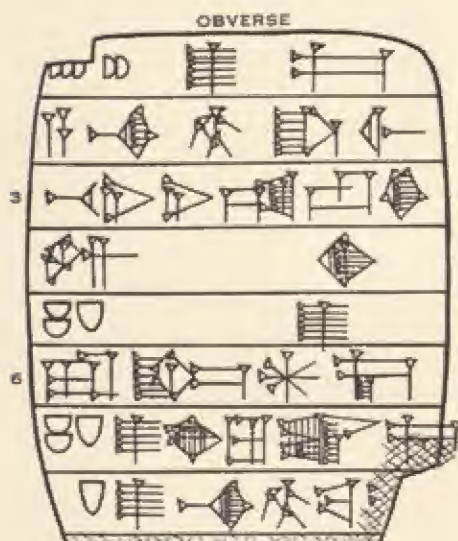
131



REVERSE



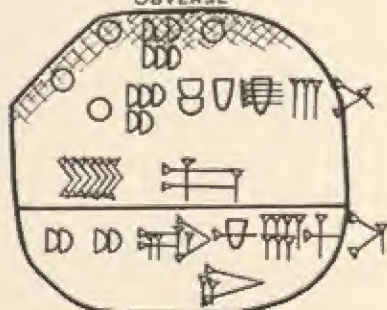
132



REVERSE

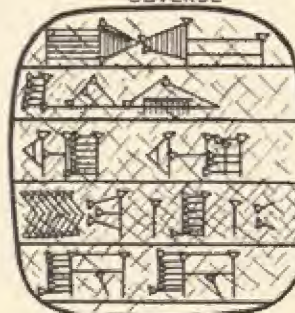


133  
OBVERSE



REVERSE NOT INSCRIBED

134  
OBVERSE

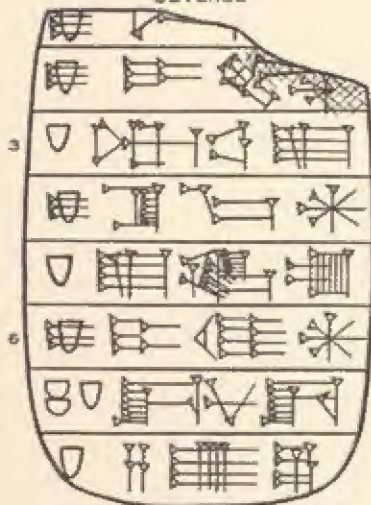


REVERSE NOT INSCRIBED

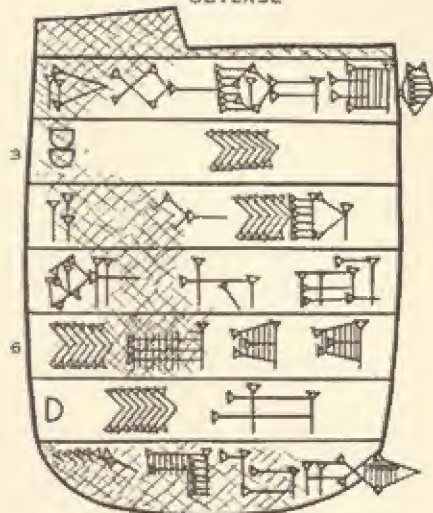




135  
OBVERSE



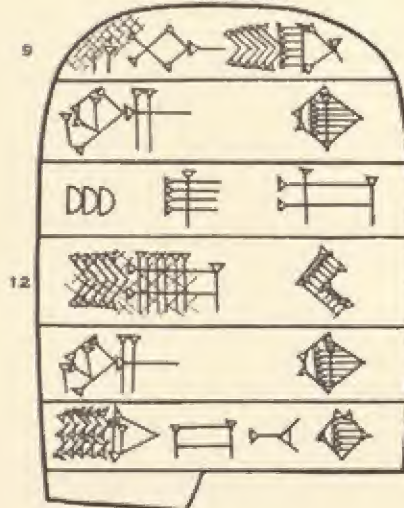
136  
OBVERSE



REVERSE



REVERSE

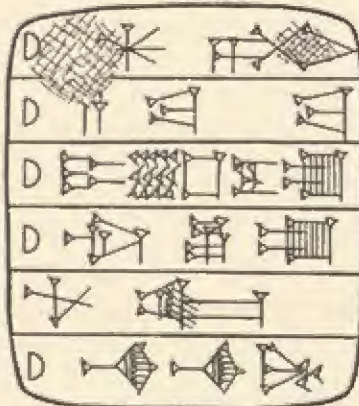


137  
OBVERSE



REVERSE NOT INSCRIBED

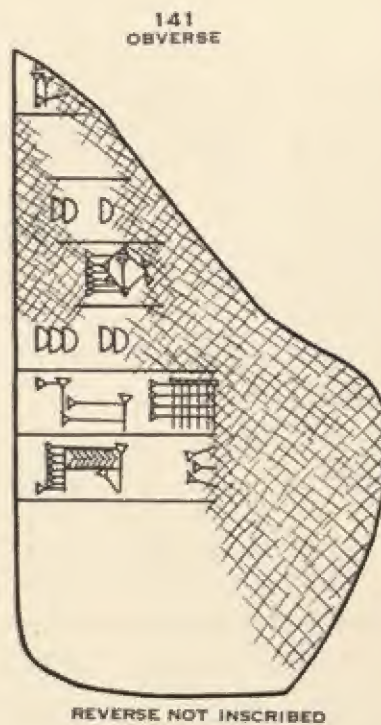
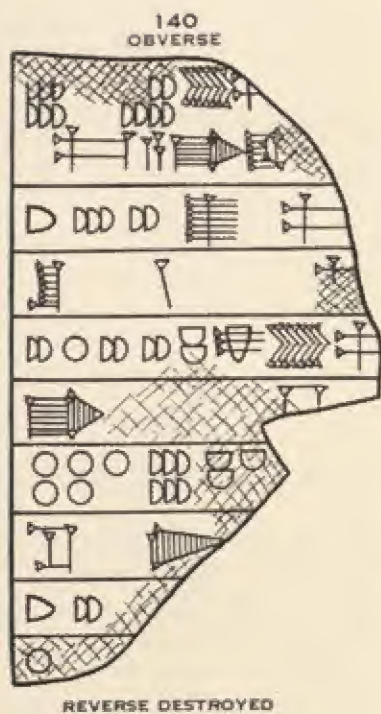
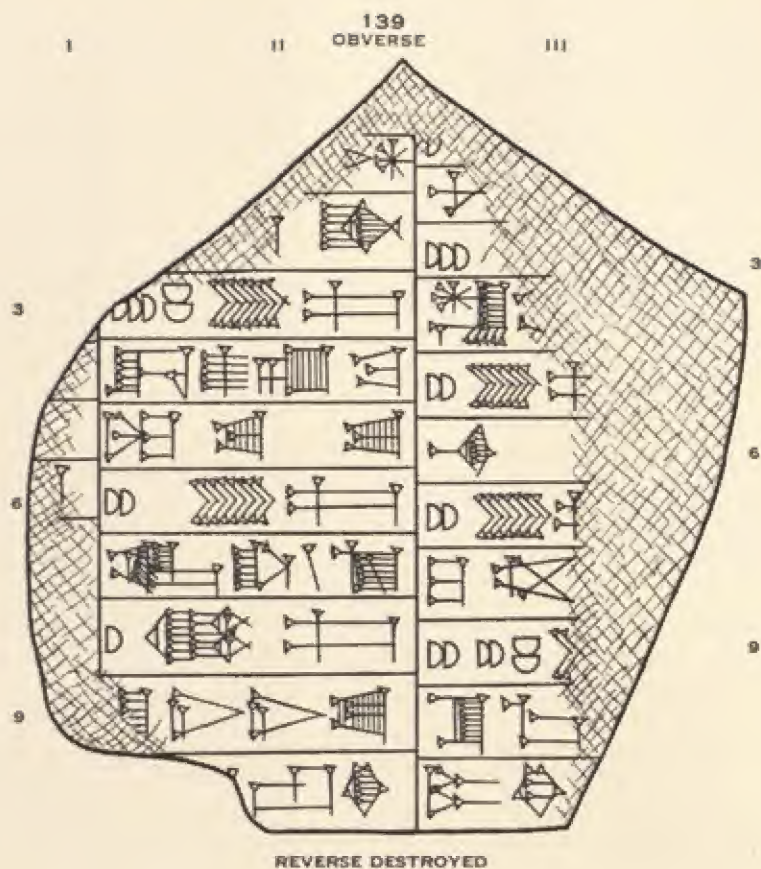
138  
OBVERSE



REVERSE NOT INSCRIBED



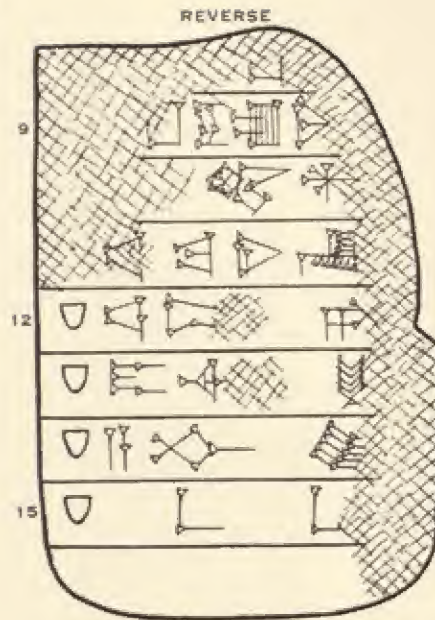
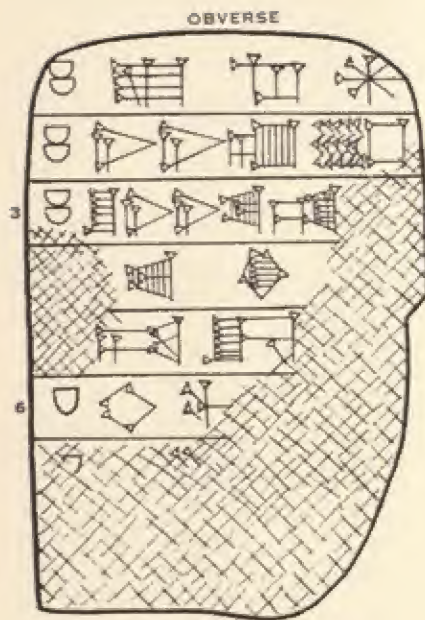




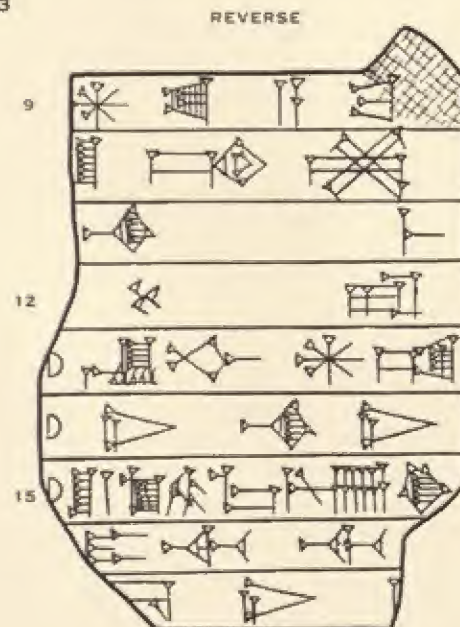
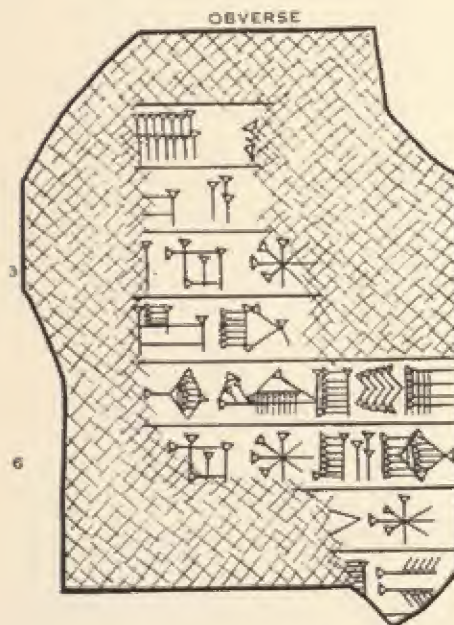




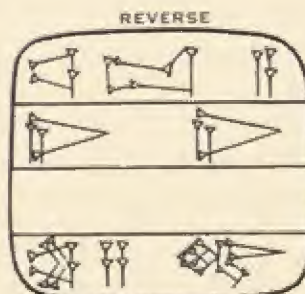
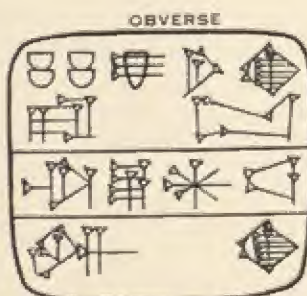
142



143

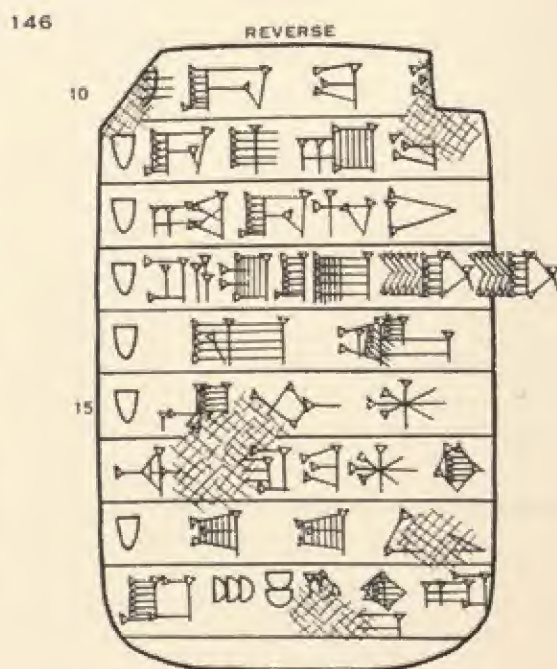
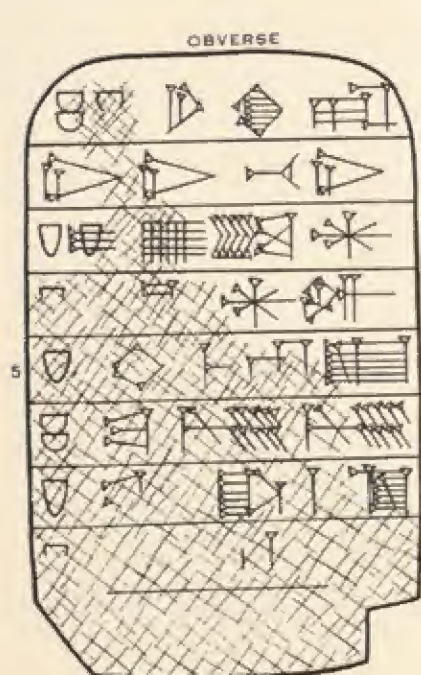
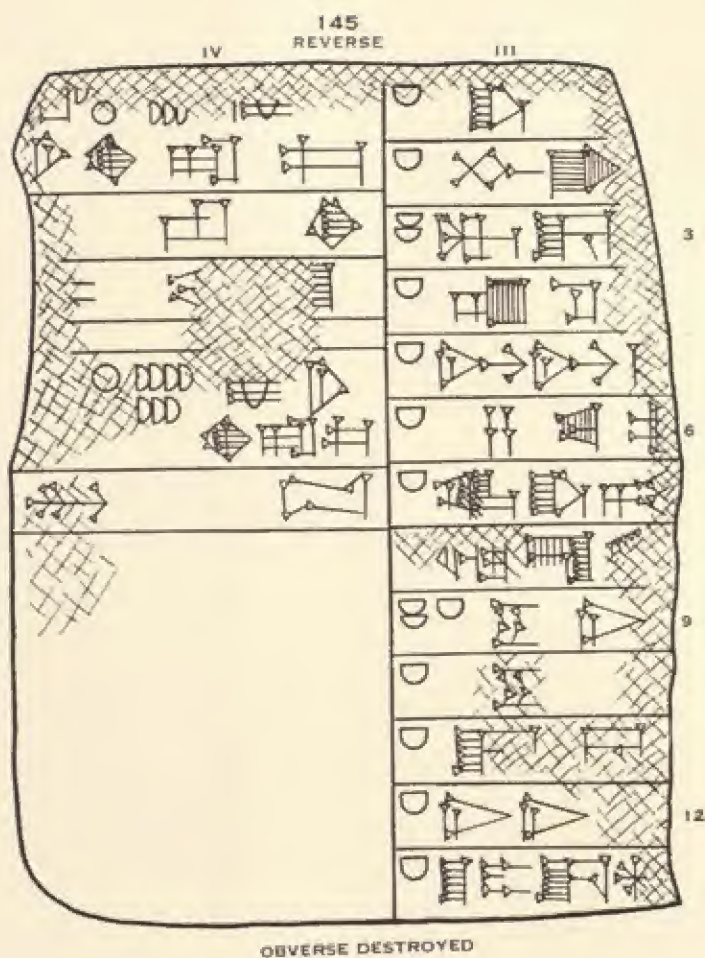


144



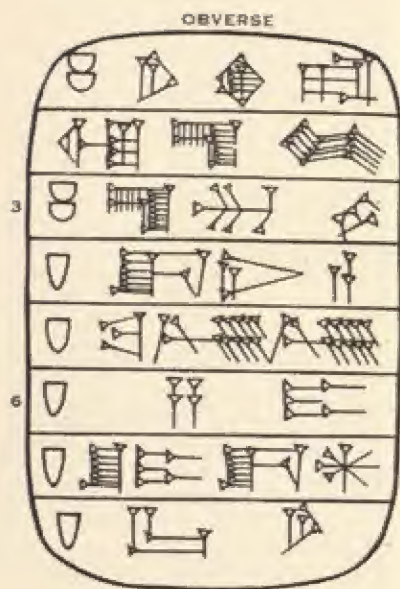




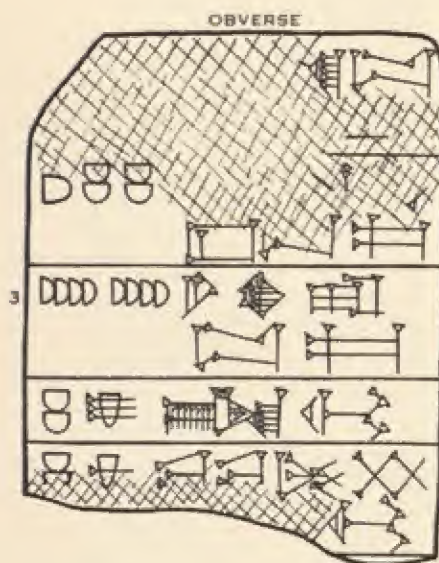
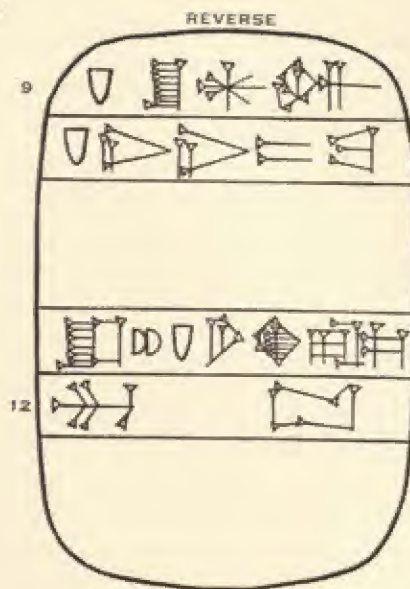




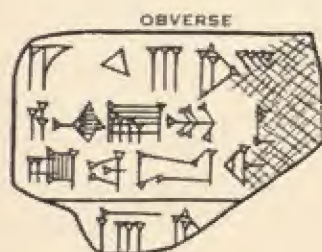
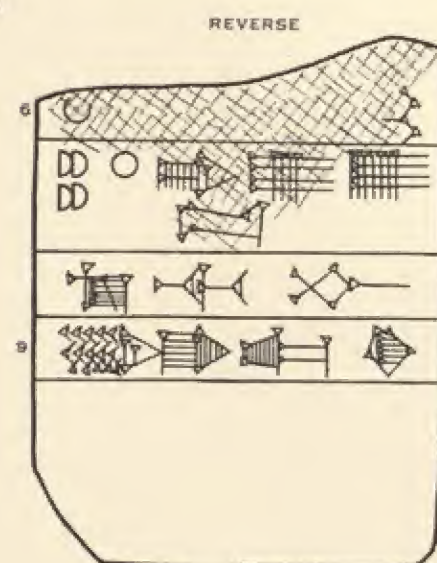




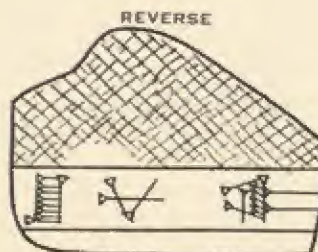
147



148

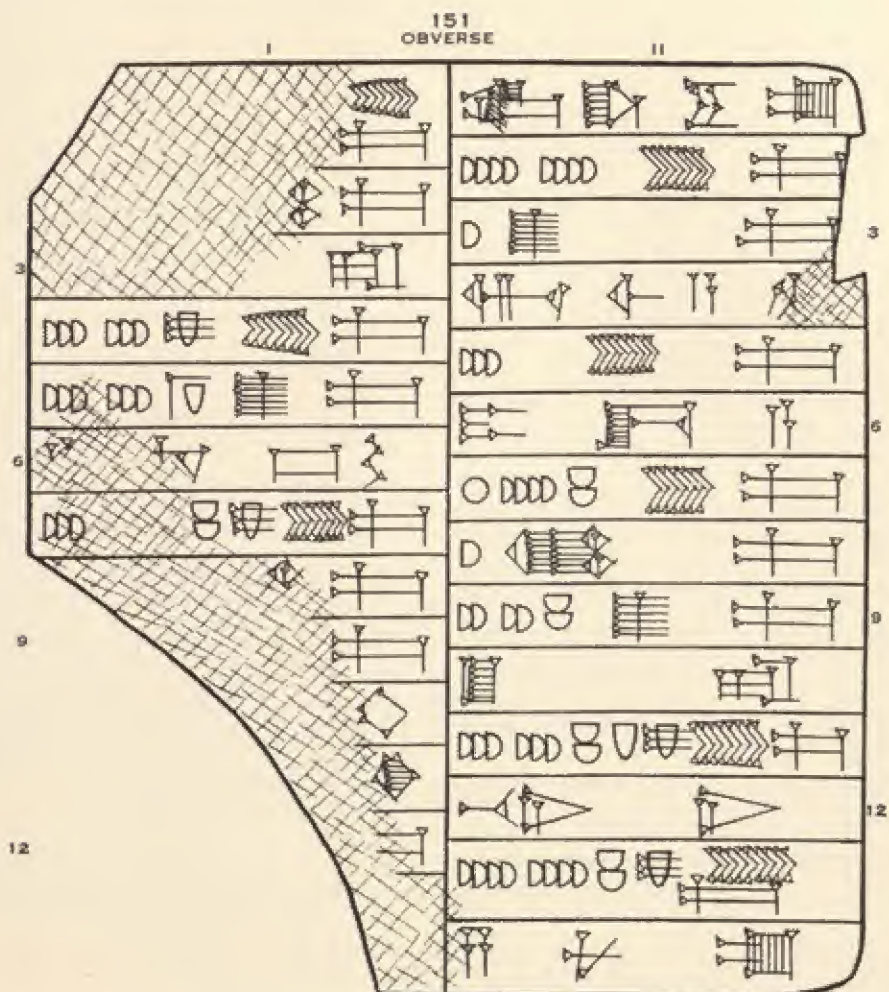
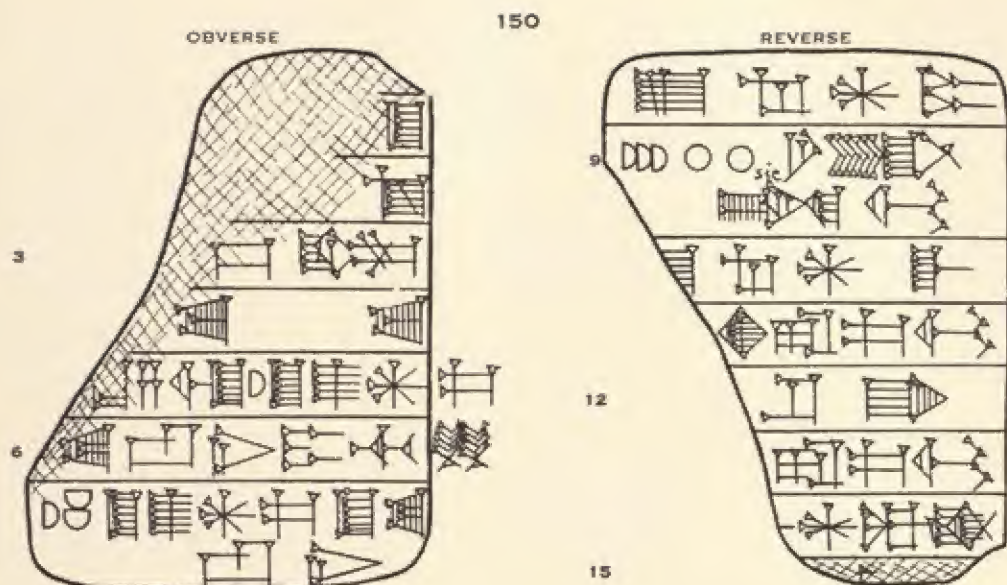


149





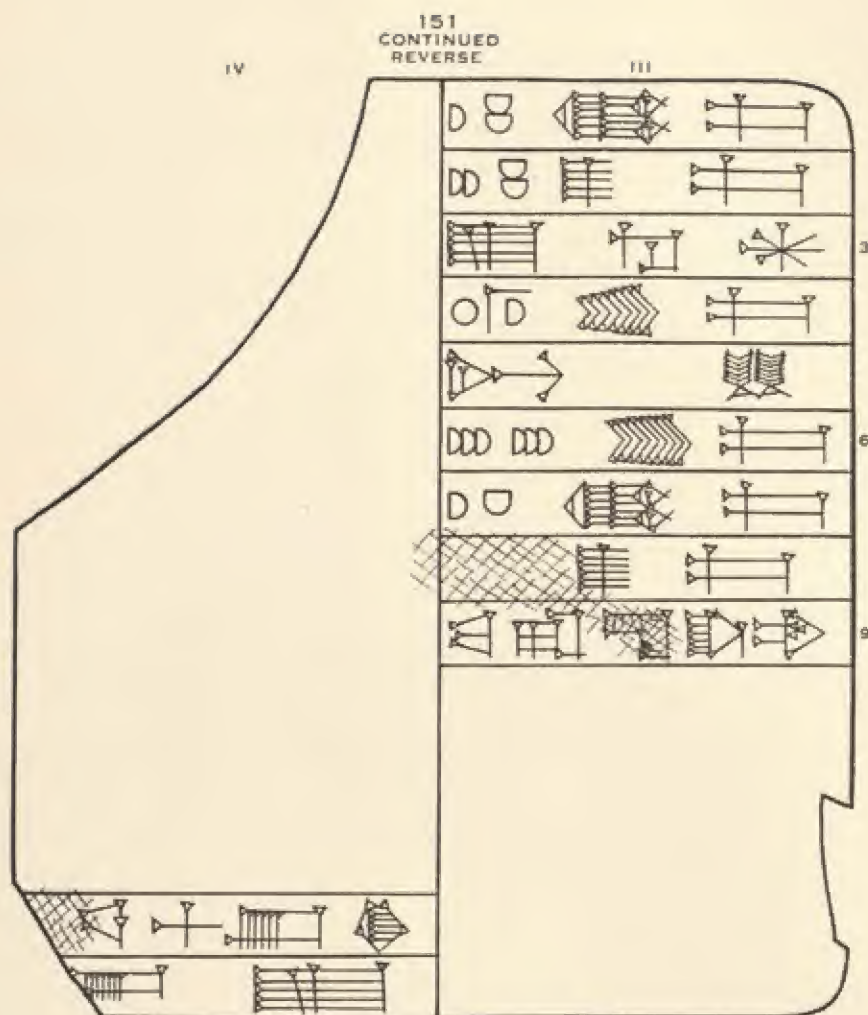




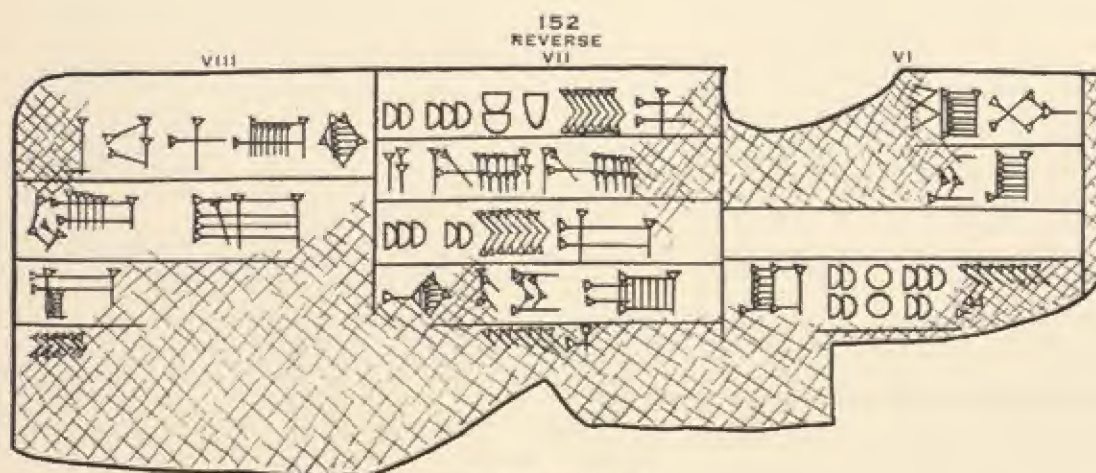
REVERSE FOLLOWING PLATE







OBVERSE PRECEDING PLATE

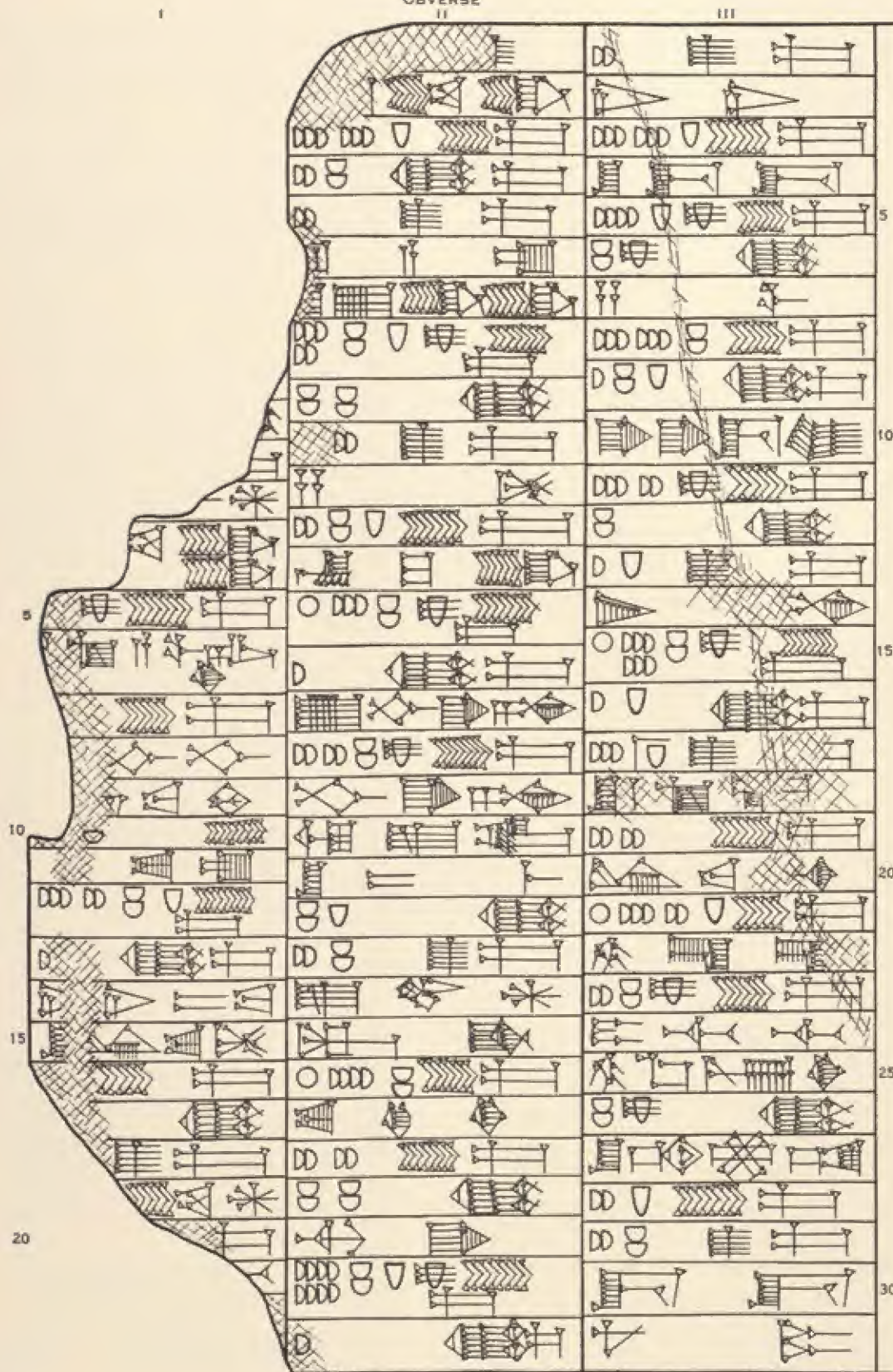


OBVERSE DESTROYED





153  
OBVERSE

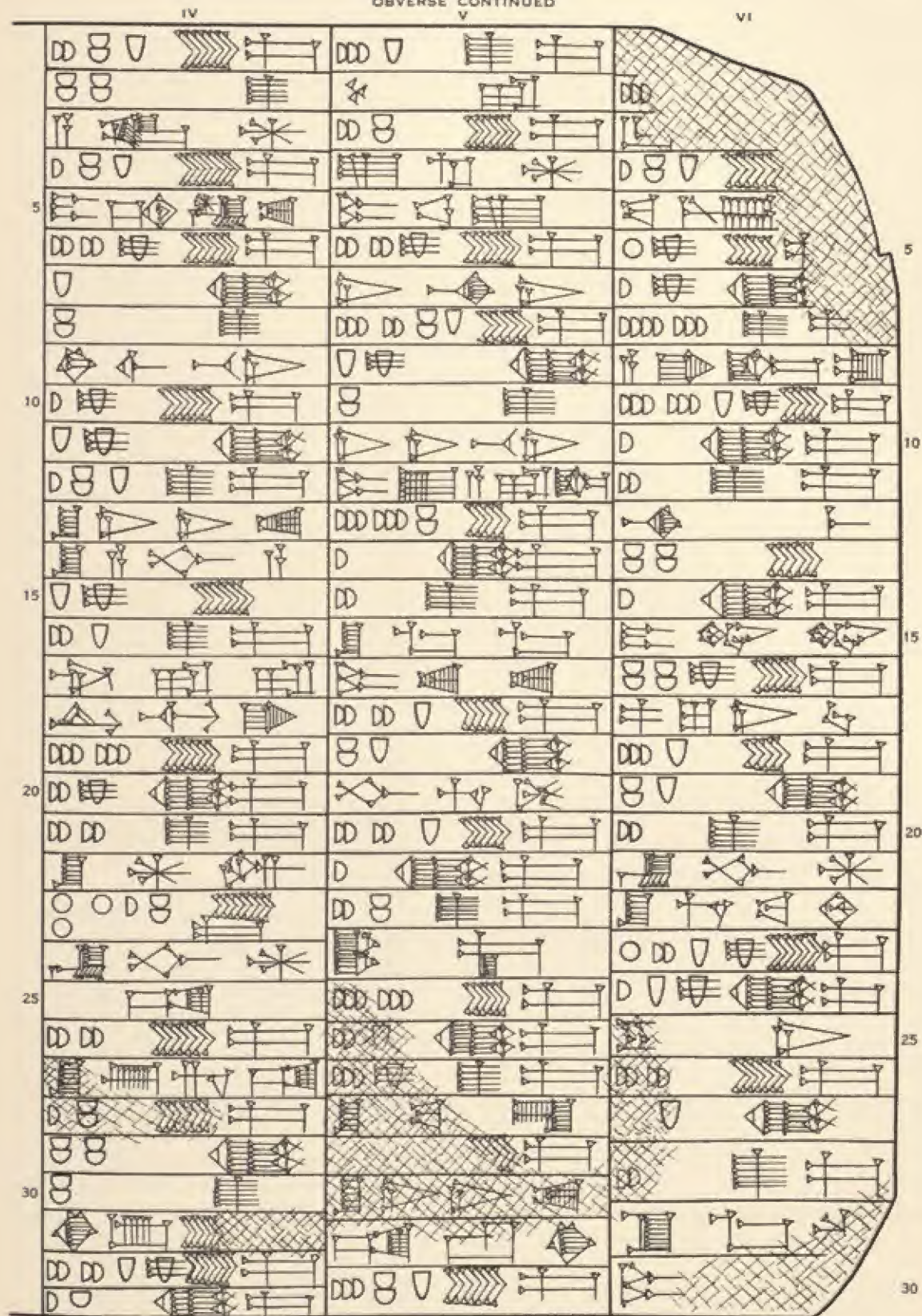


OBVERSE CONTINUED FOLLOWING PLATE





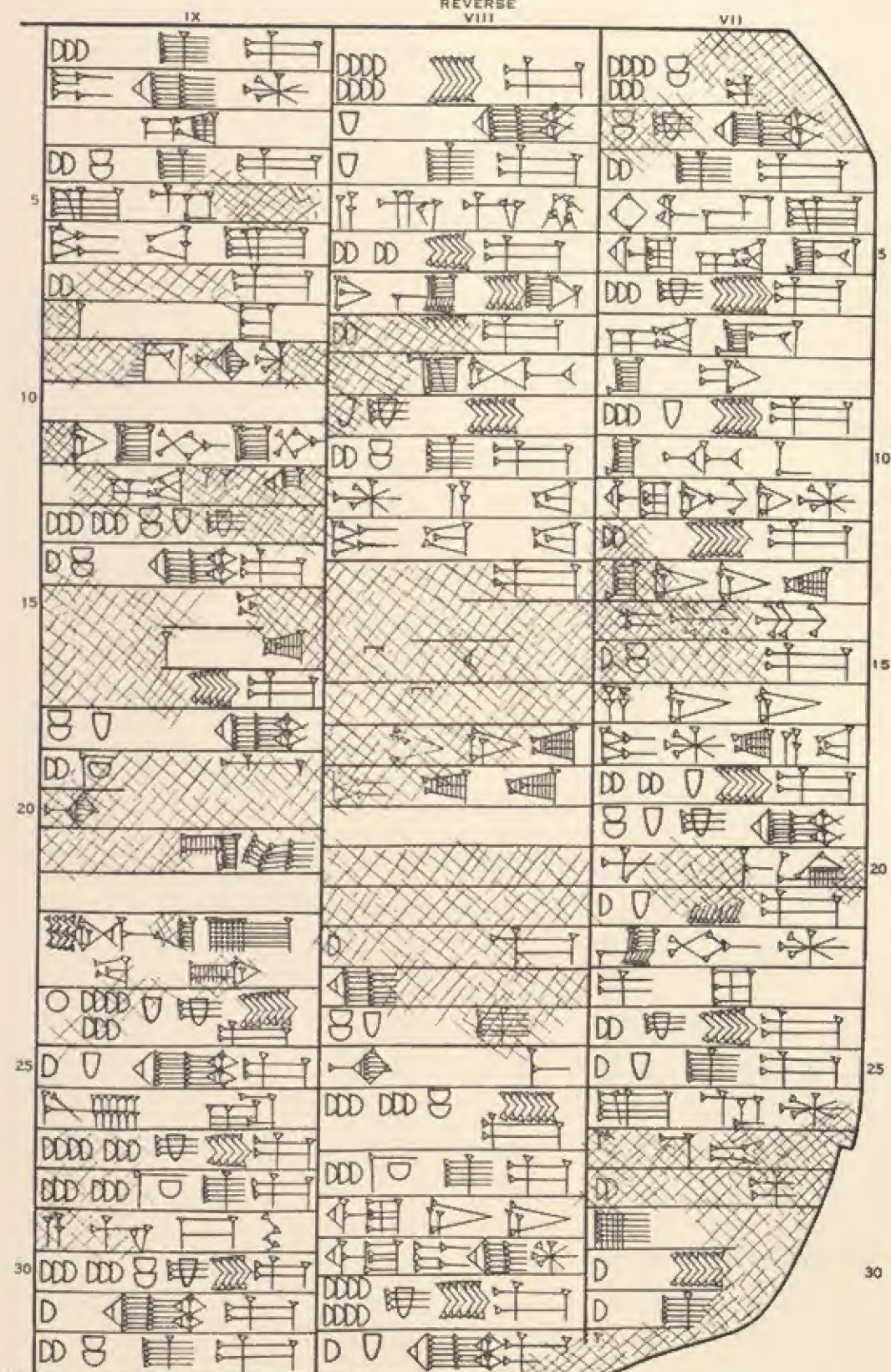
153  
OBVERSE CONTINUED







153  
CONTINUED  
REVERSE  
VIII



REVERSE CONTINUED FOLLOWING PLATE

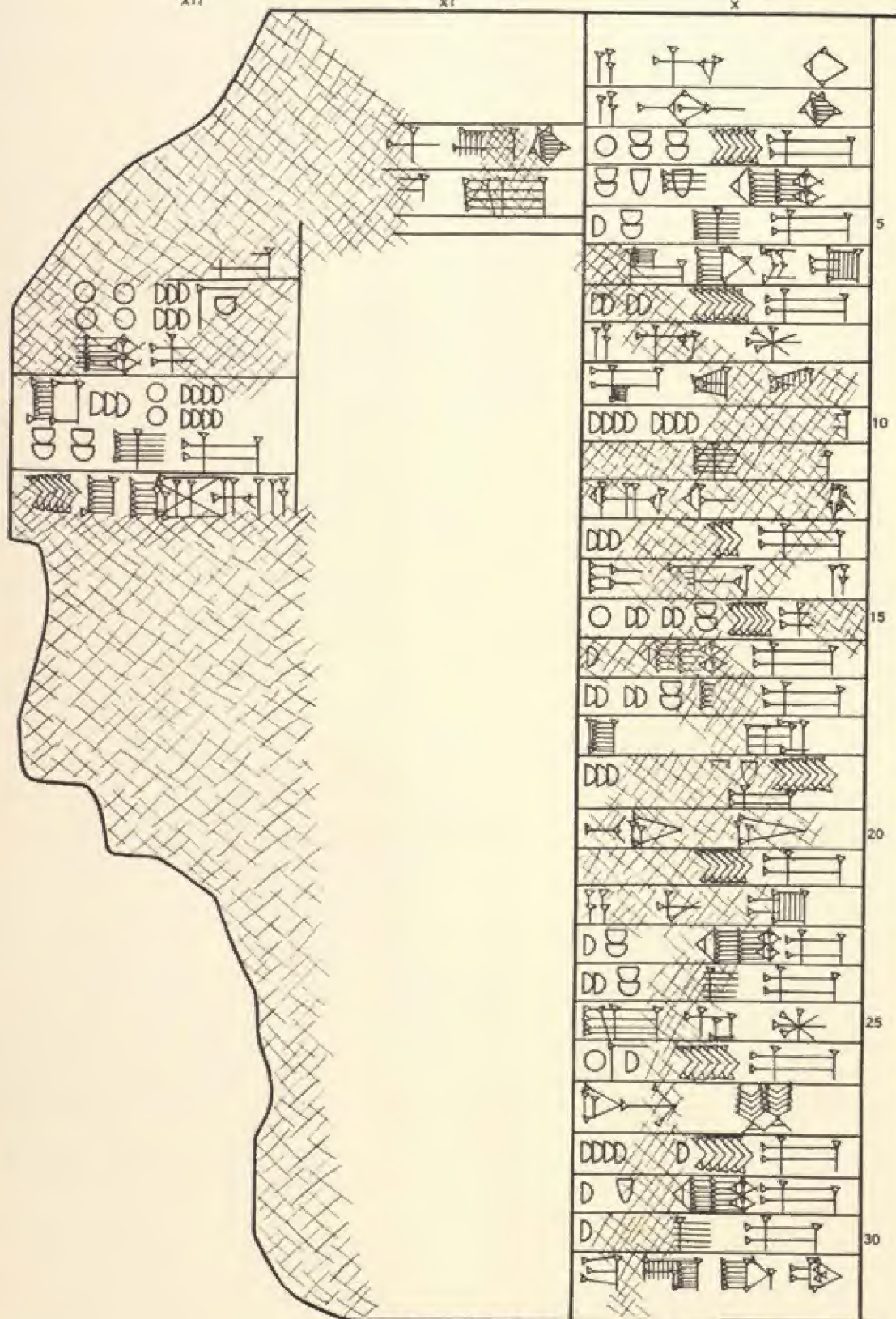




153  
REVERSE CONTINUED  
XI

XII

X

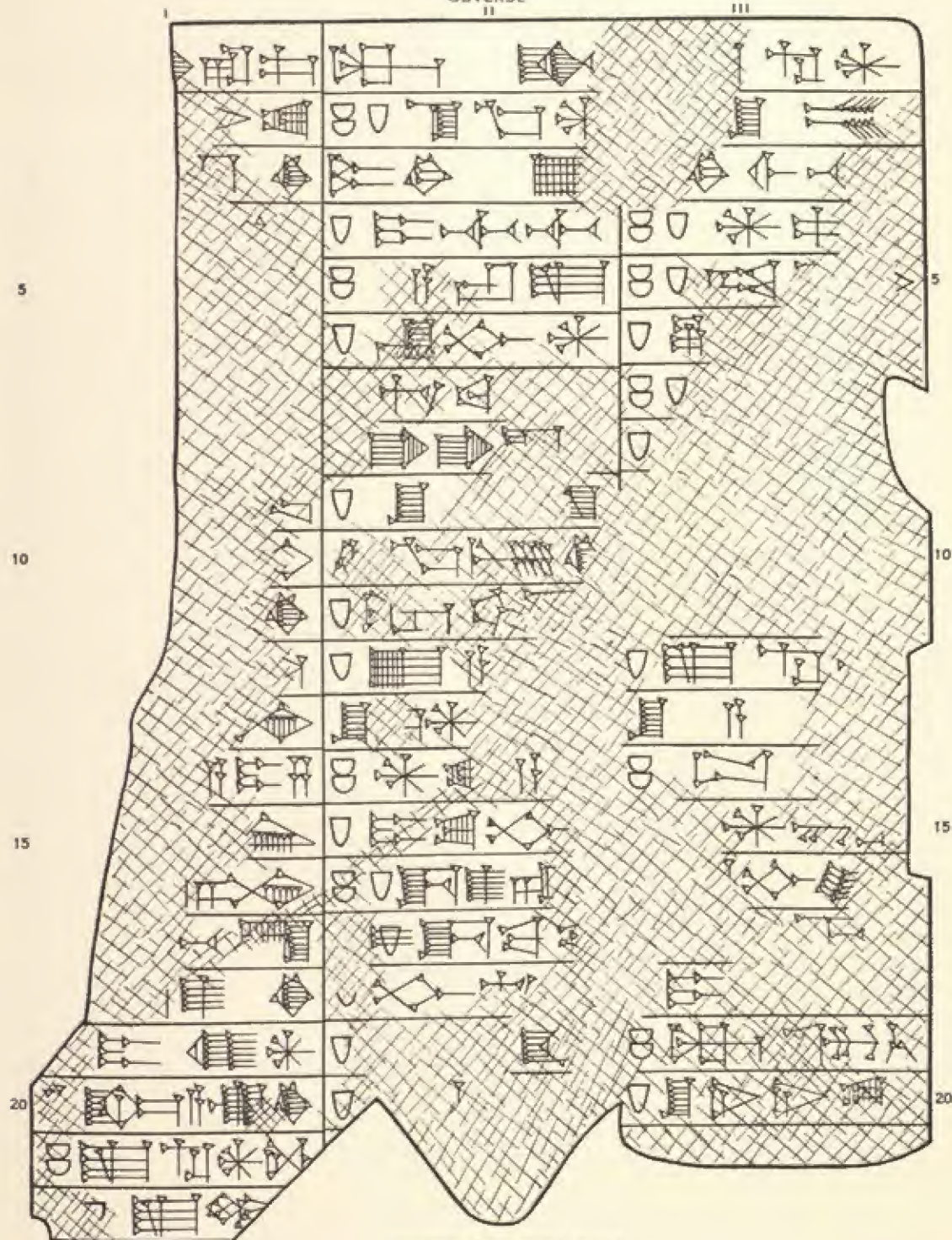






154  
OBVERSE  
II

III



REVERSE FOLLOWING PLATE

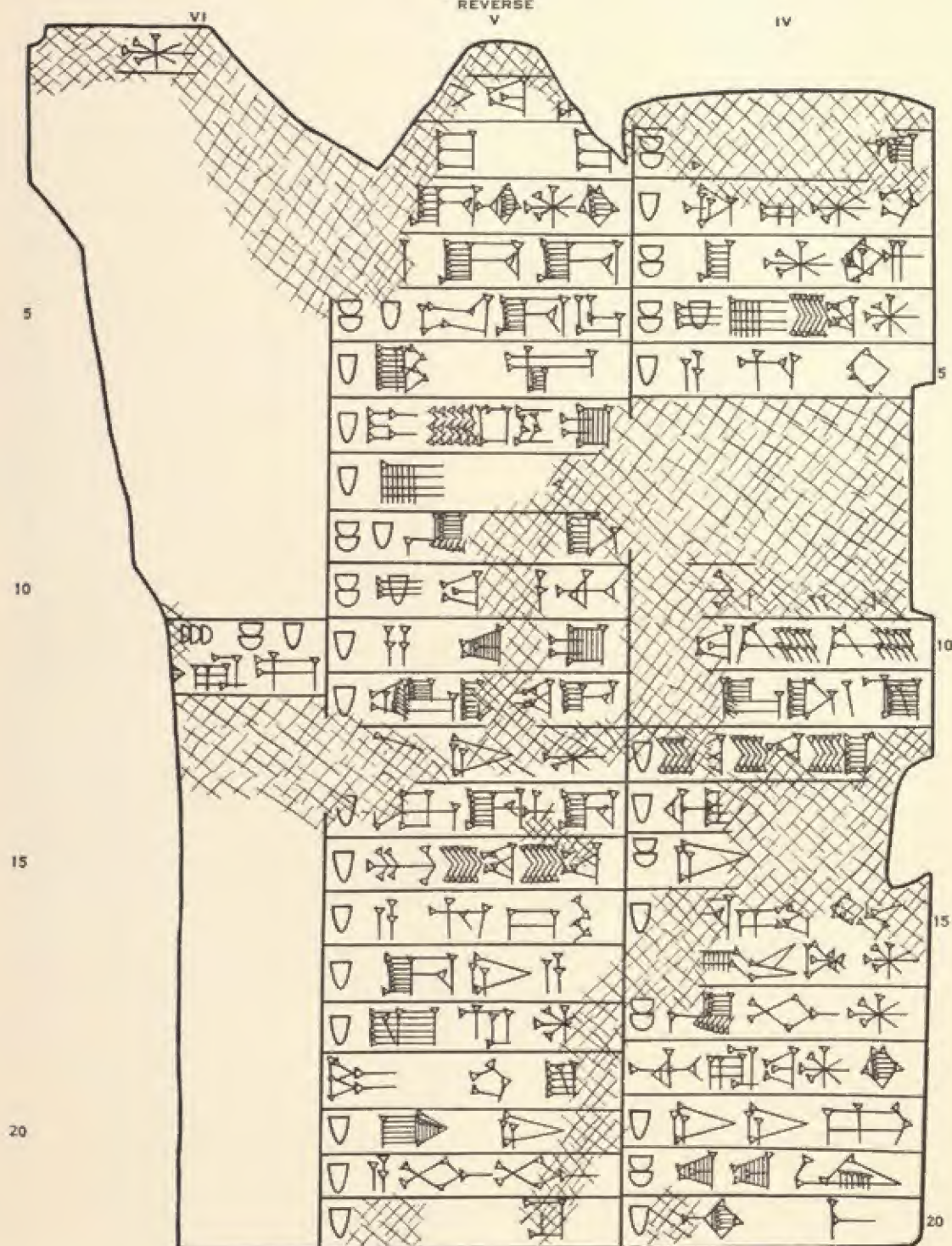




154  
CONTINUED  
REVERSE  
V

IV

VI



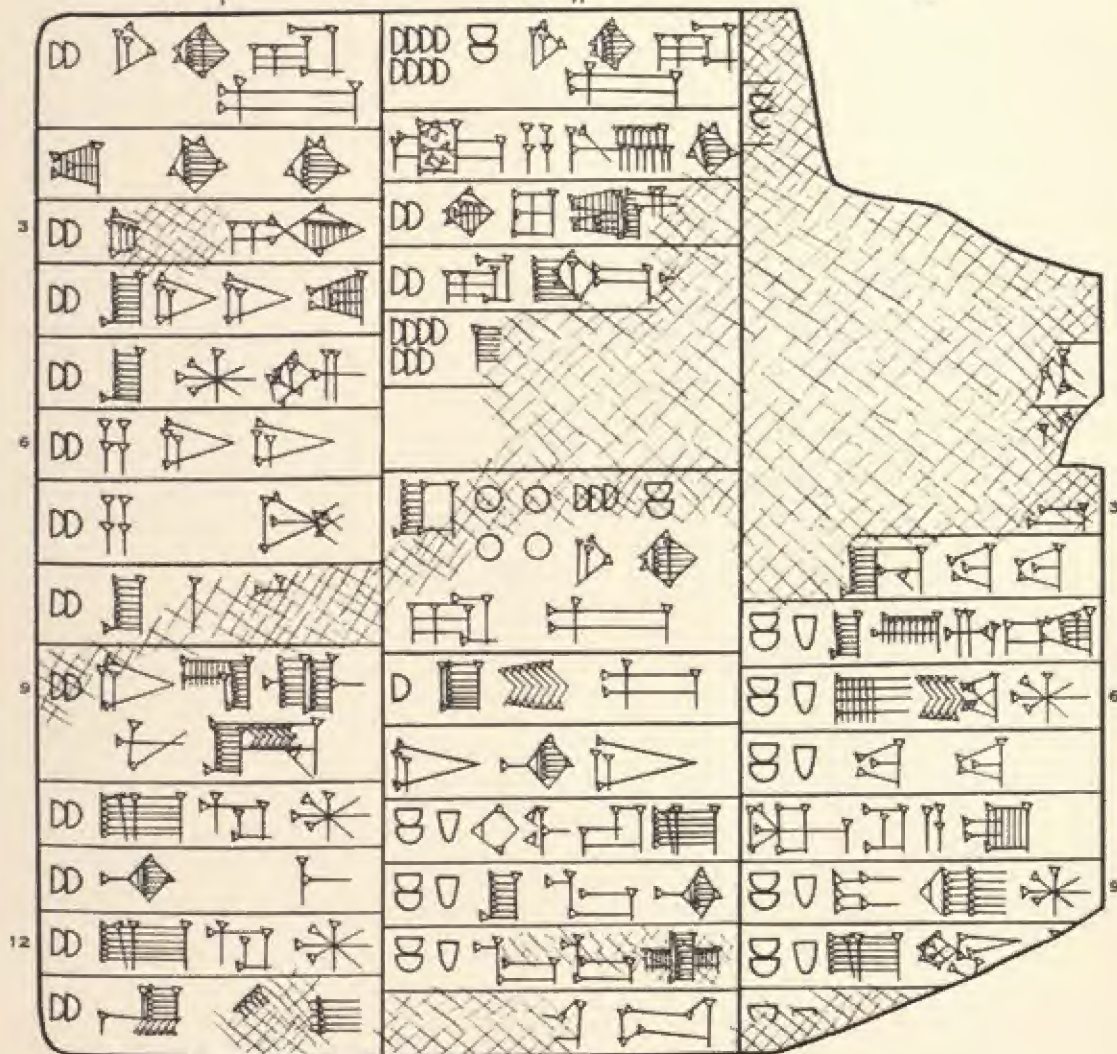
OBVERSE PRECEDING PLATE





155  
OBVERSE  
II

III

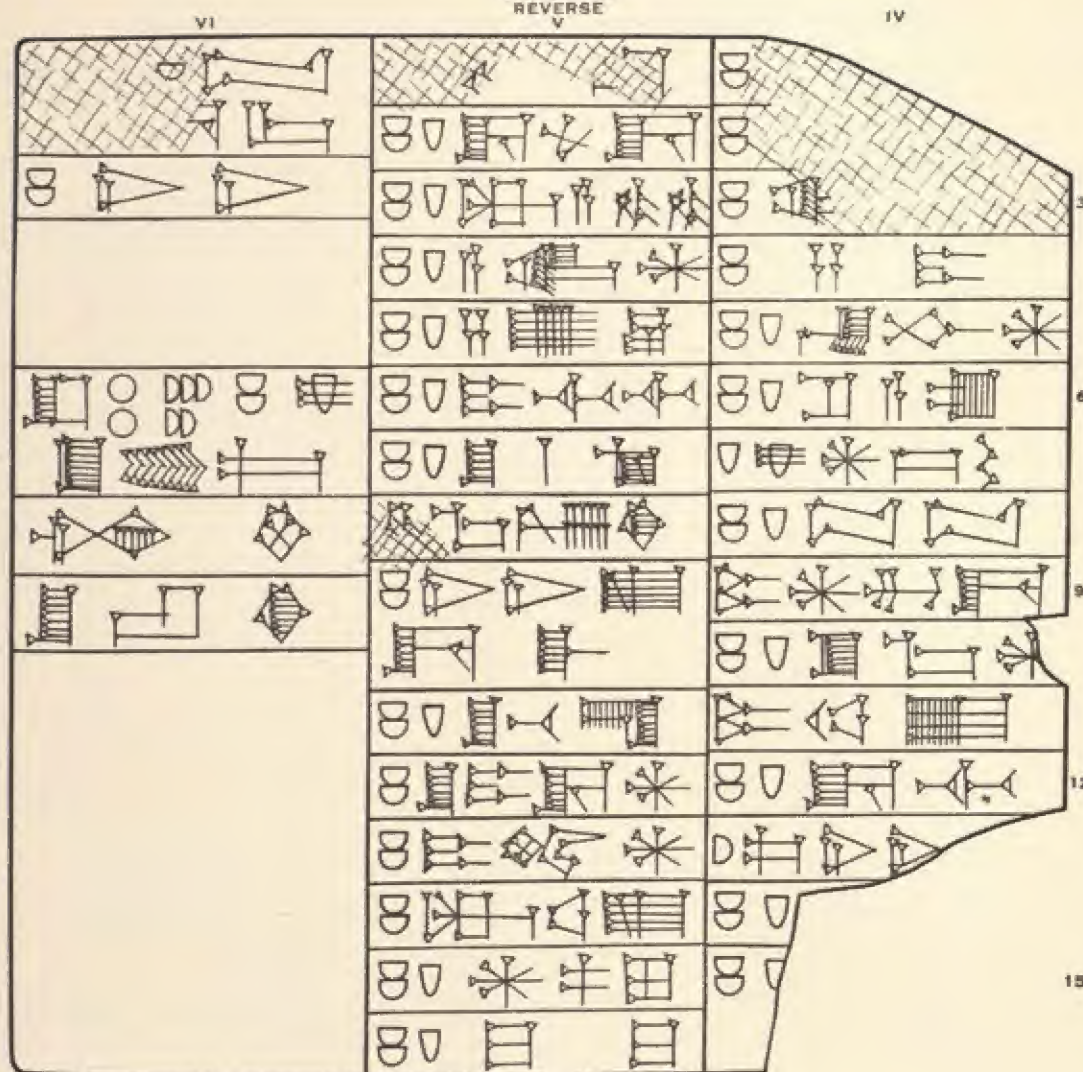


REVERSE FOLLOWING PLATE



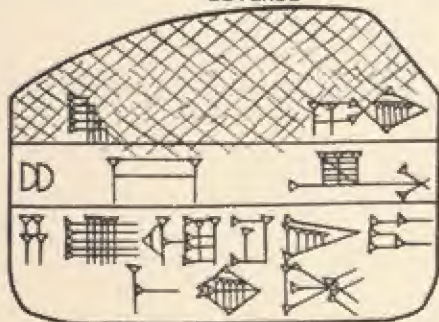


155  
CONTINUED  
REVERSE  
V



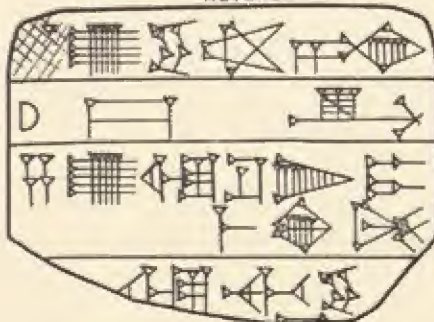
OBVERSE PRECEDING PLATE

OBVERSE



156

REVERSE

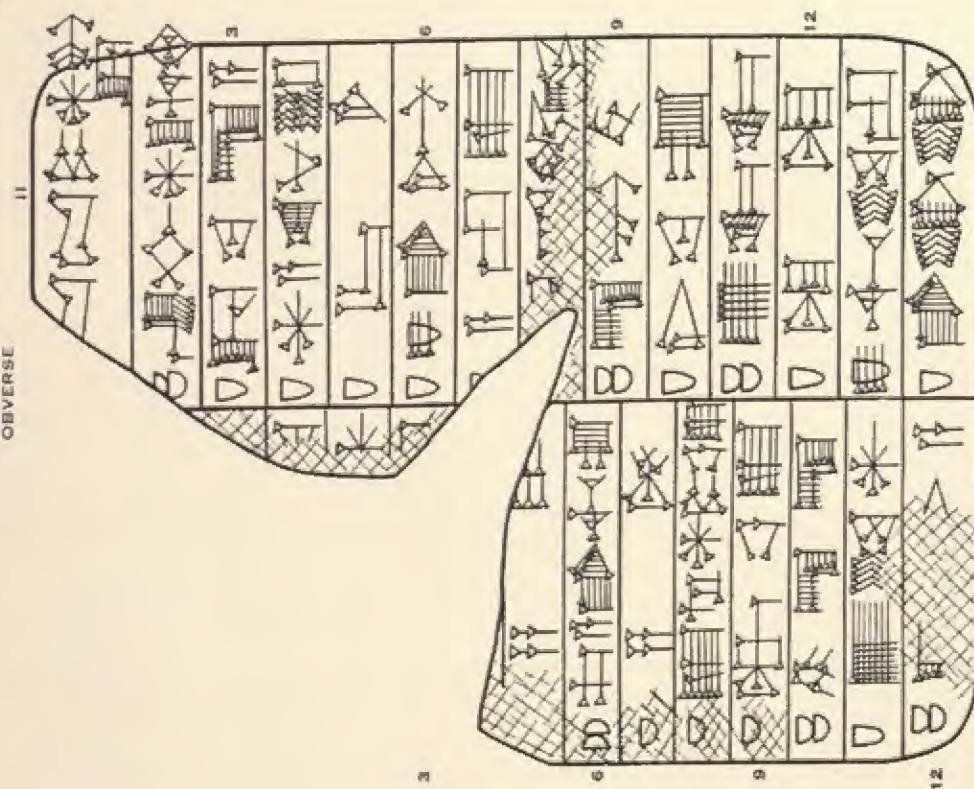




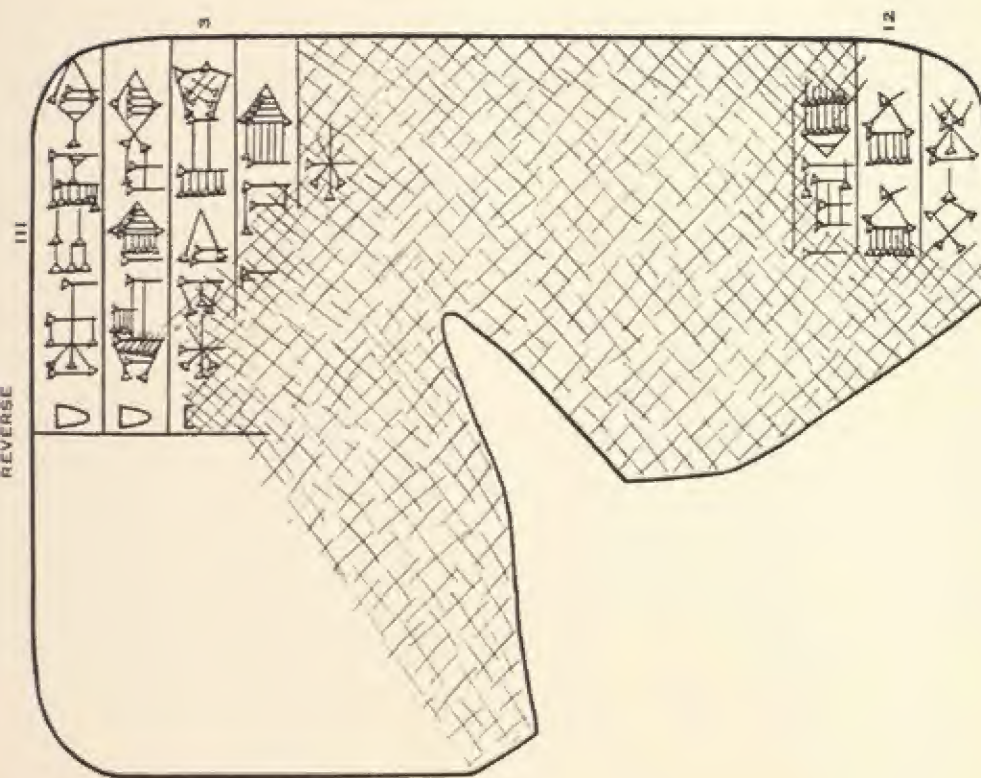


157

OBVERSE

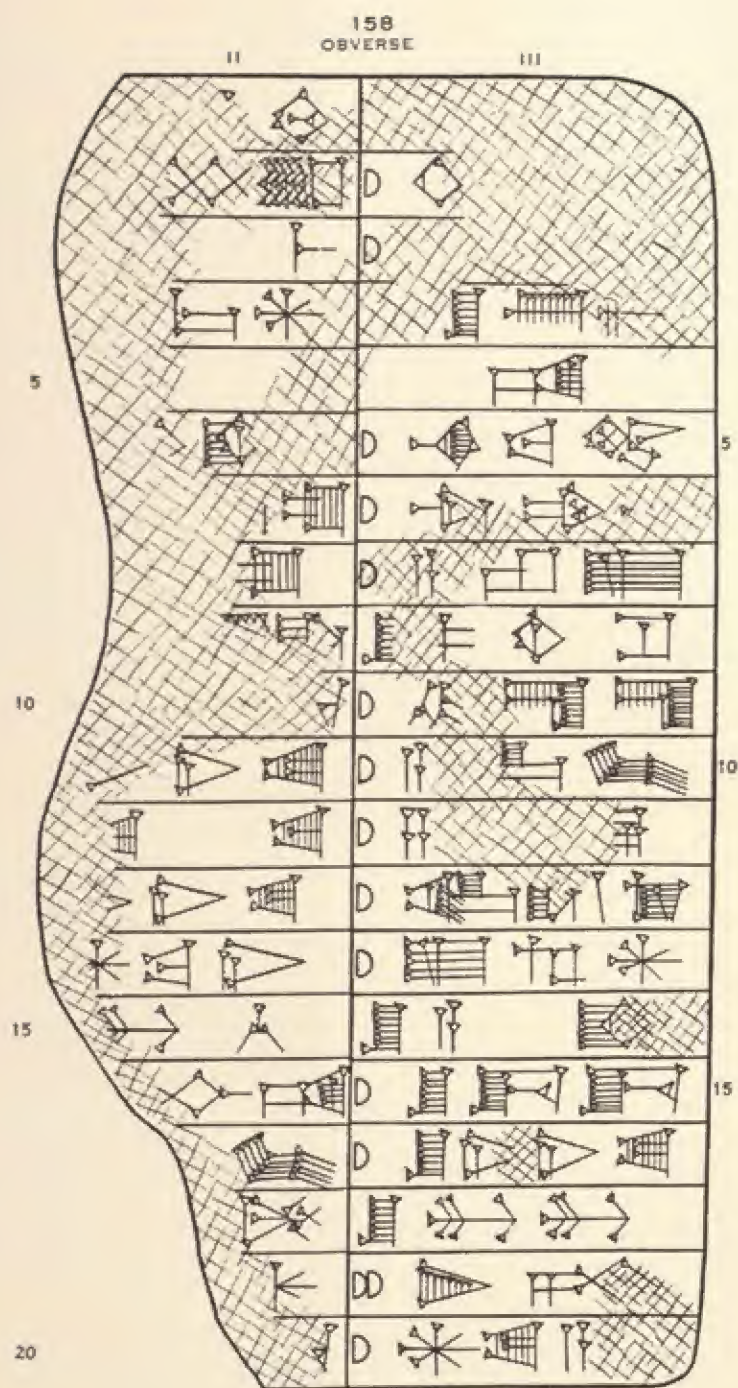


REVERSE



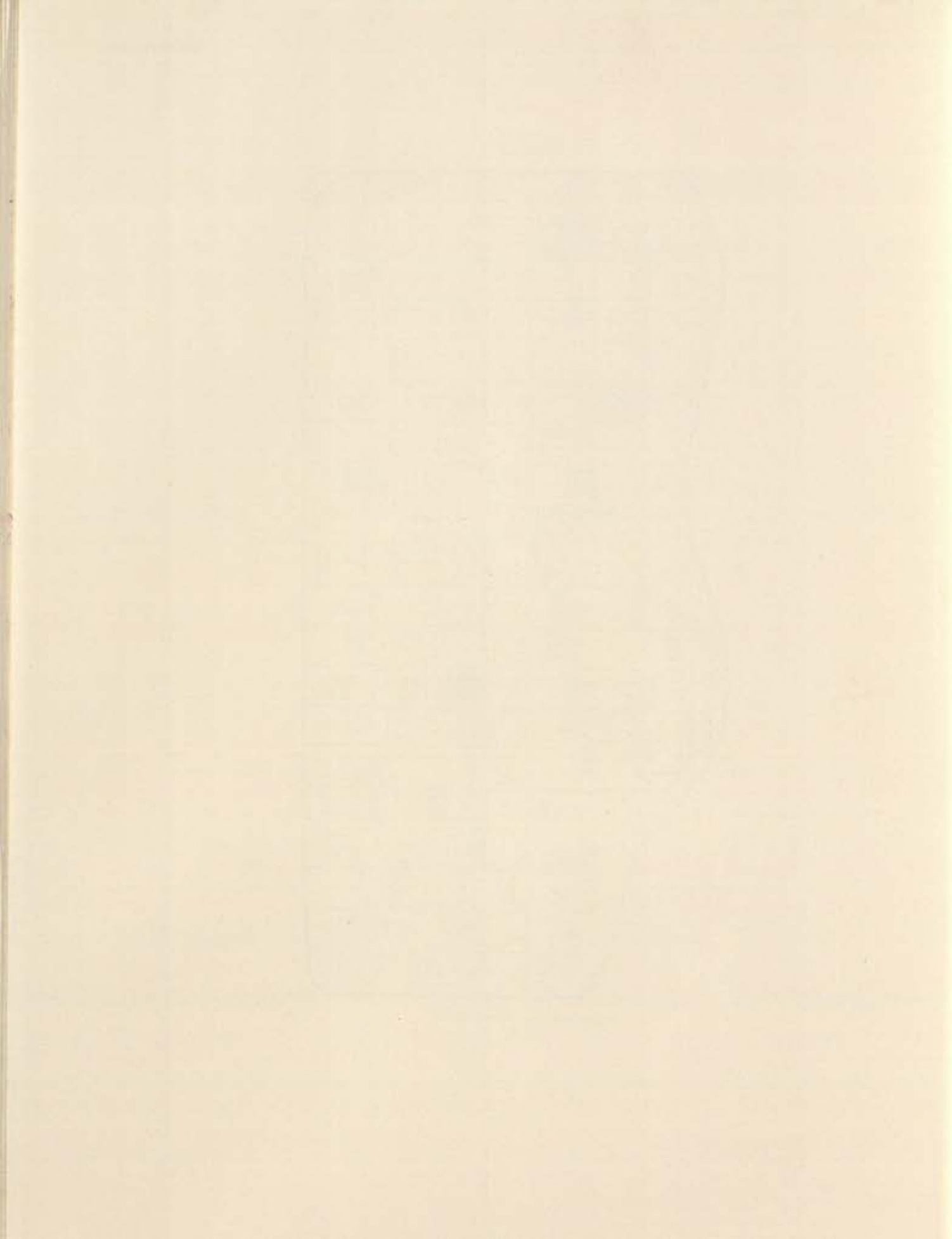






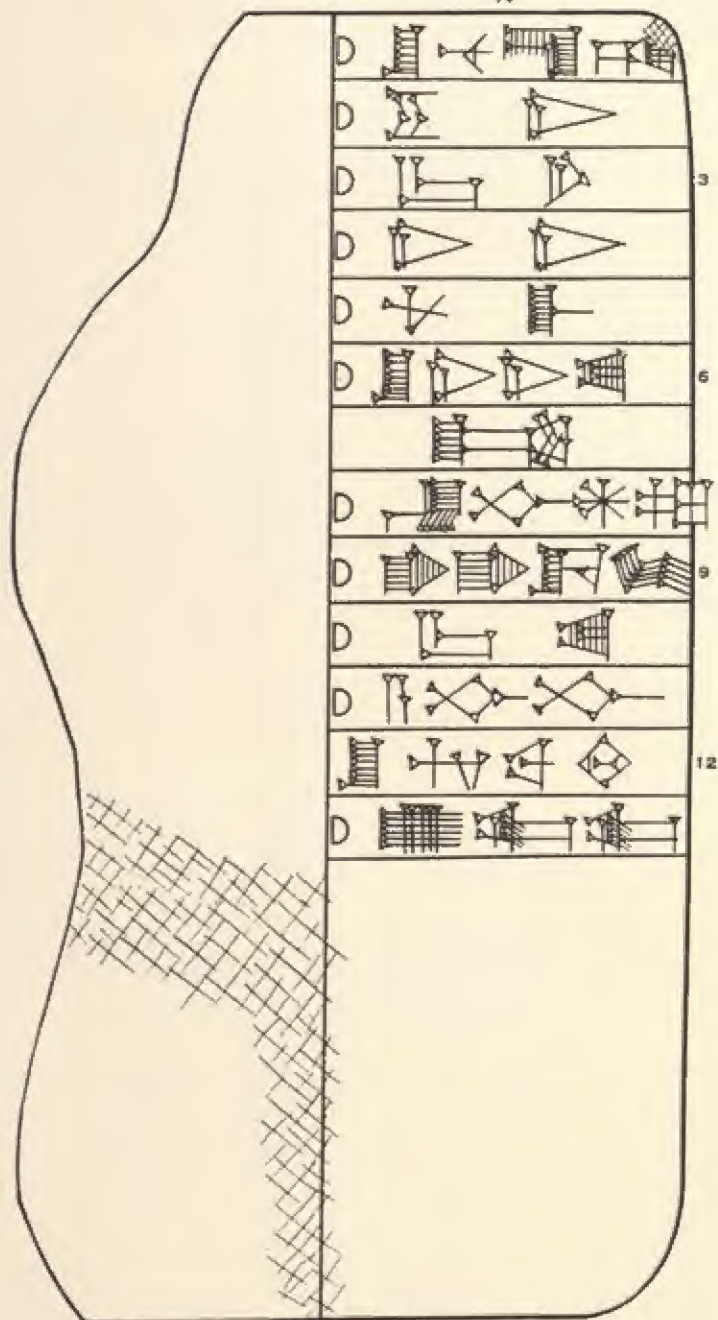
REVERSE FOLLOWING PLATE





158  
CONTINUED  
REVERSE

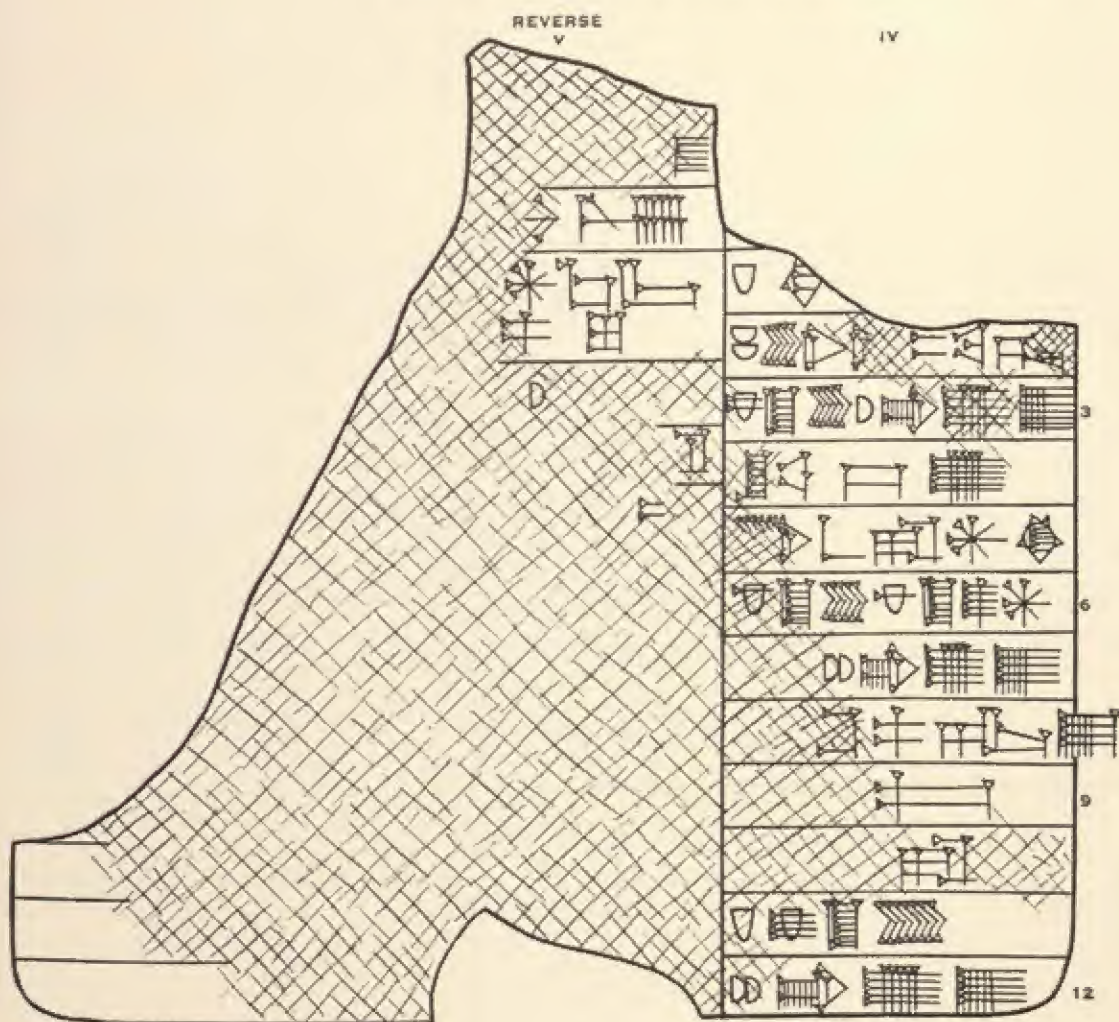
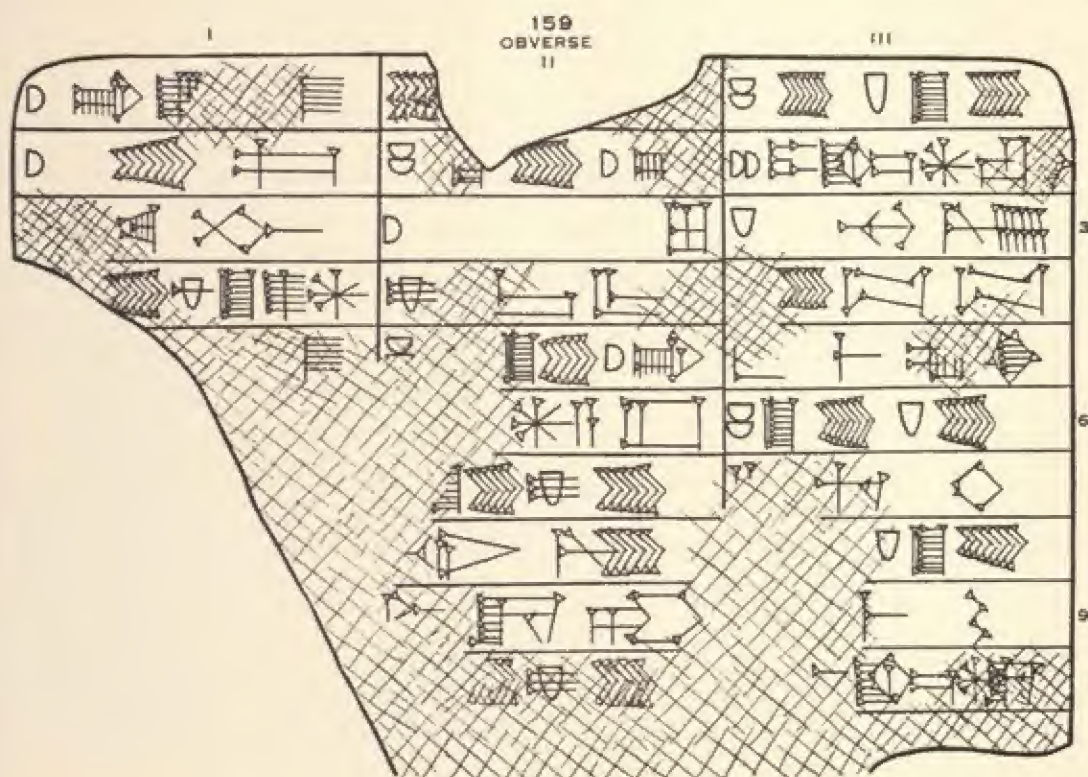
IV



OBVERSE PRECEDING PLATE



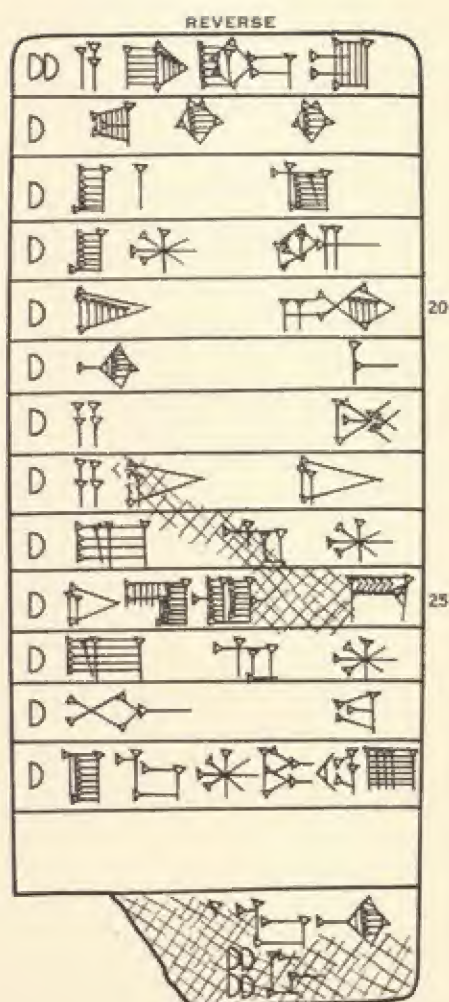
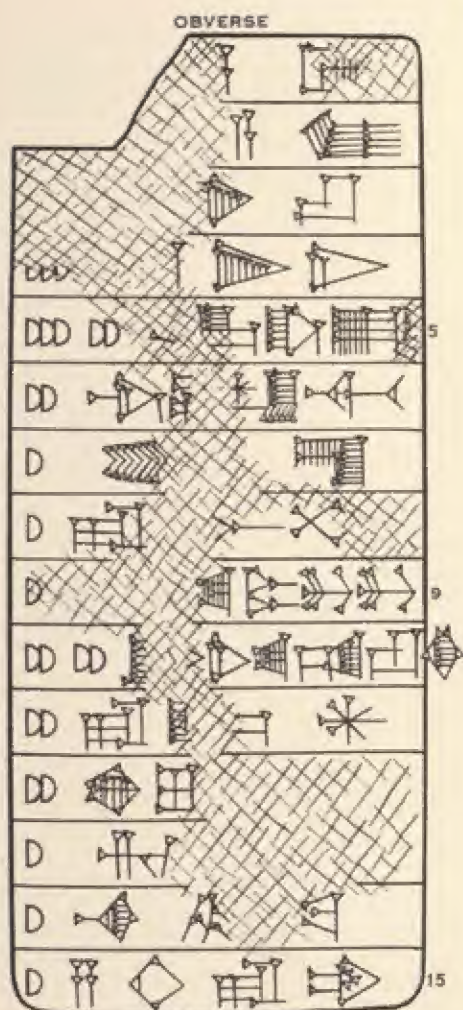




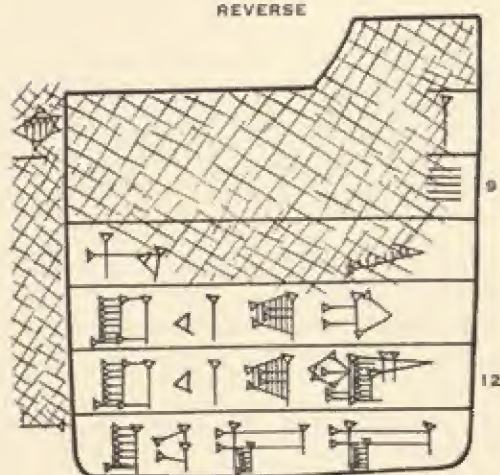
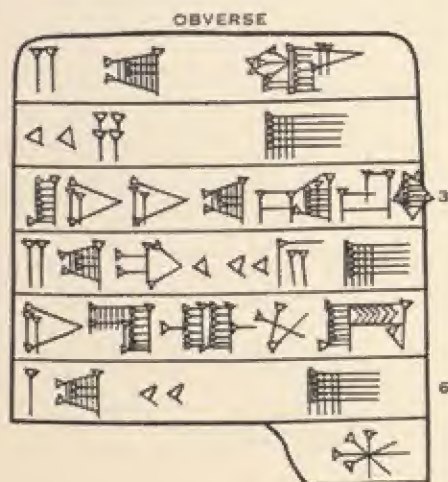




161



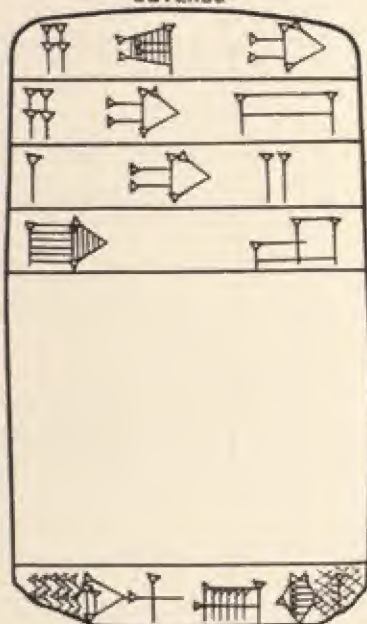
162





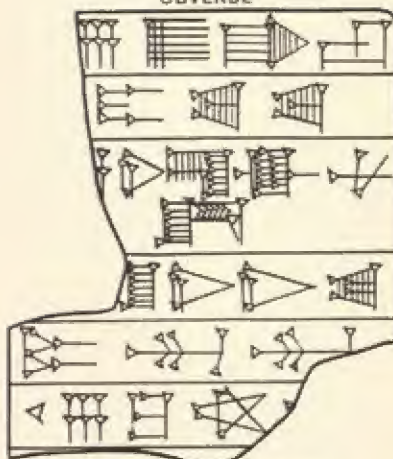


163  
OBVERSE



REVERSE NOT INSCRIBED

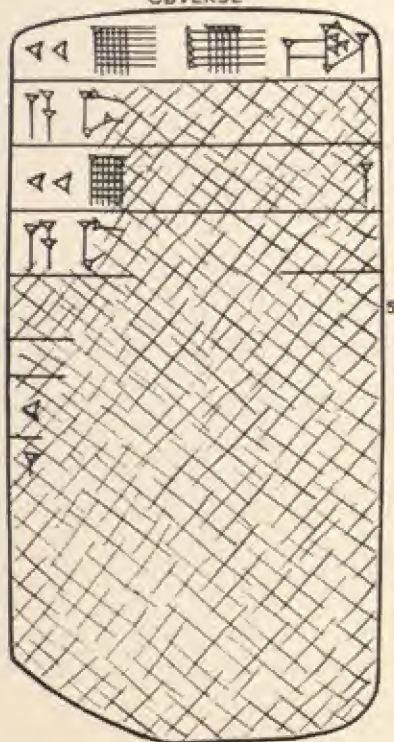
164  
OBVERSE



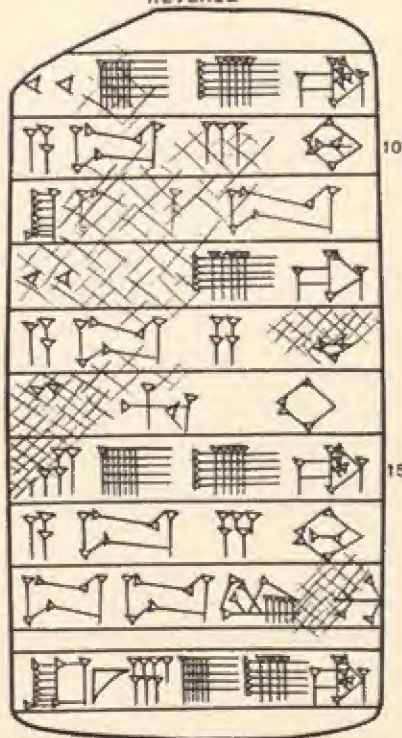
REVERSE NOT INSCRIBED

165

OBVERSE



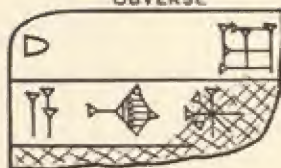
REVERSE







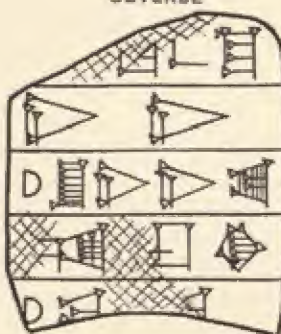
166  
OBVERSE



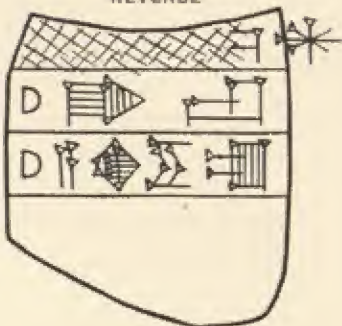
REVERSE



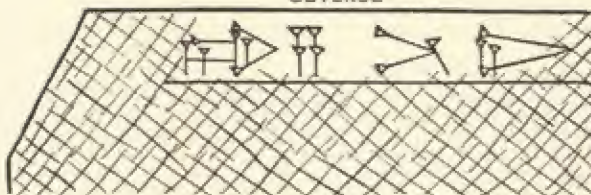
167  
OBVERSE



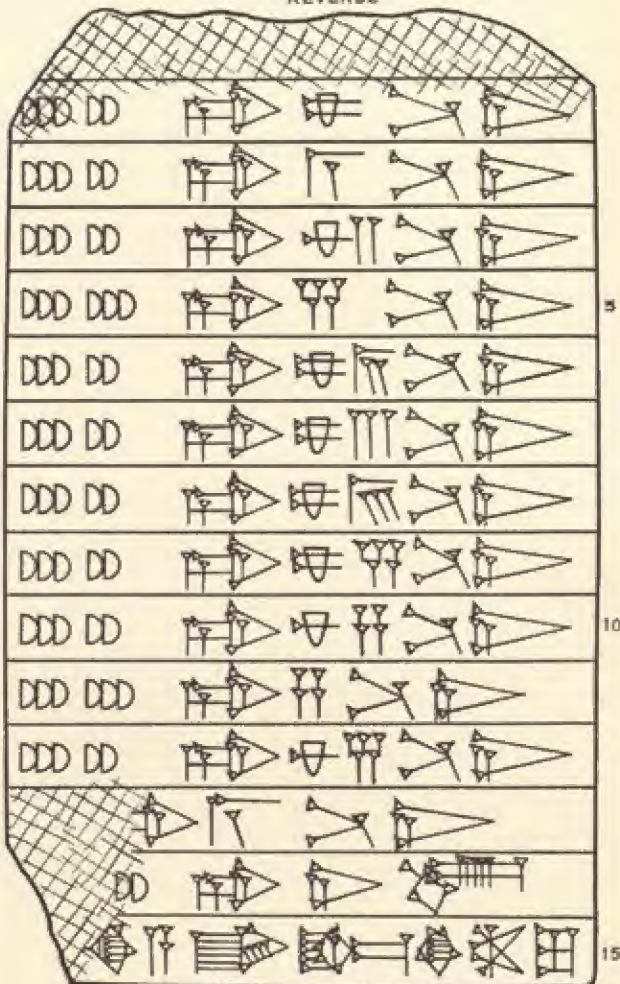
REVERSE



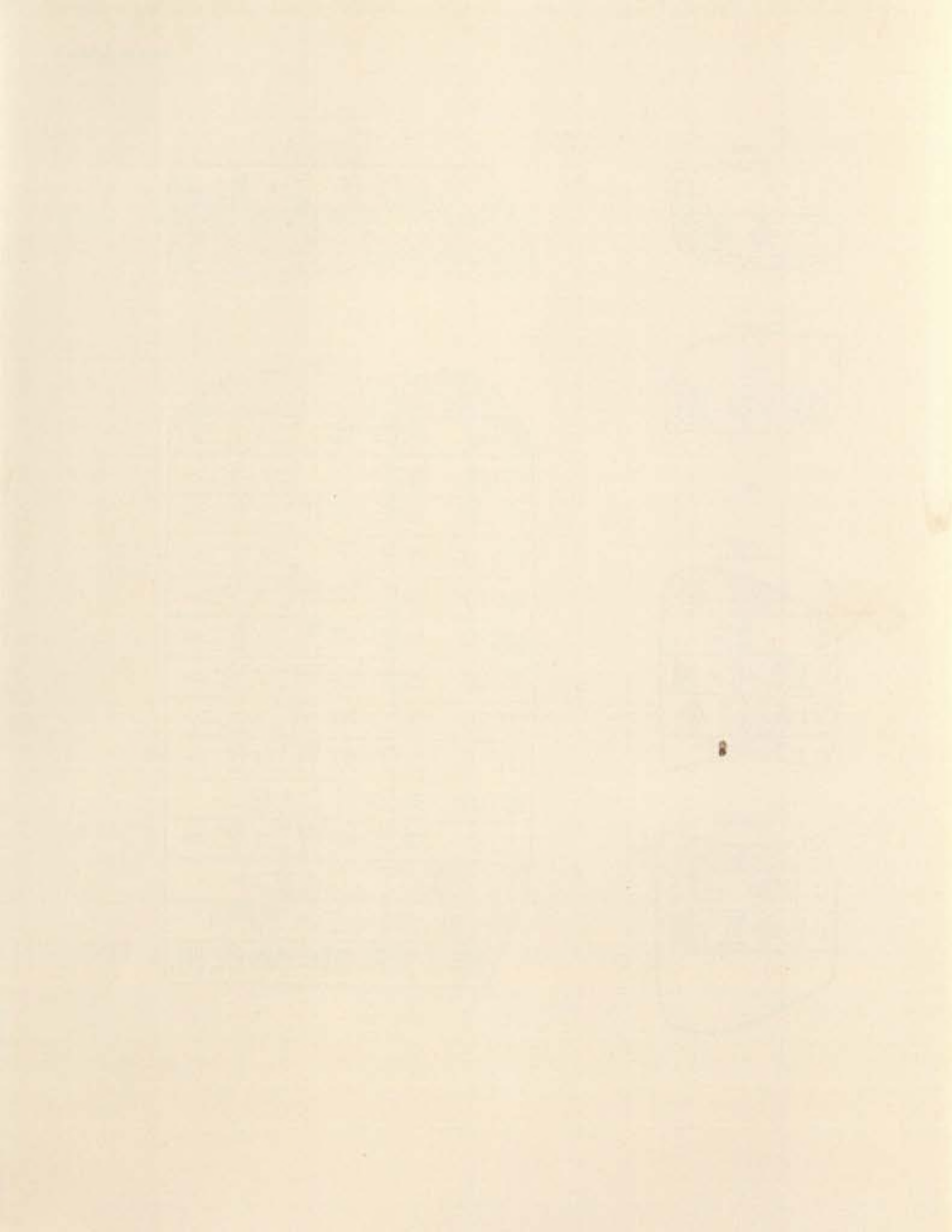
168  
OBVERSE



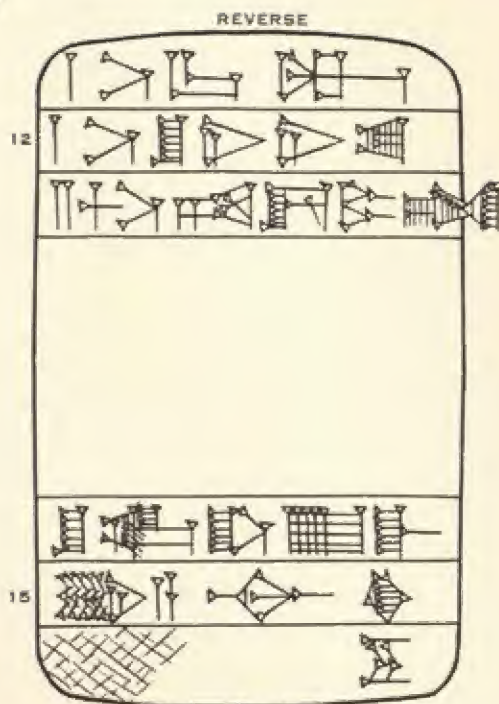
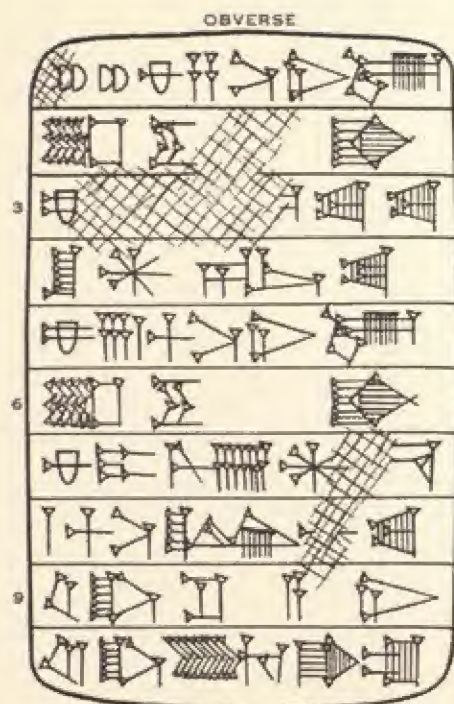
REVERSE



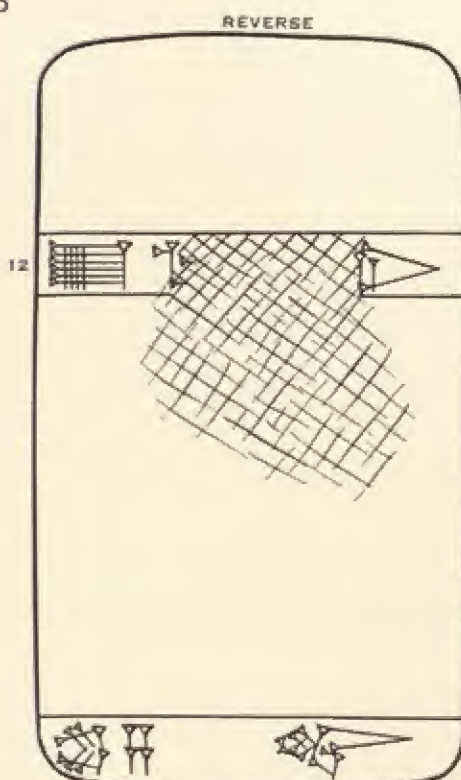




169



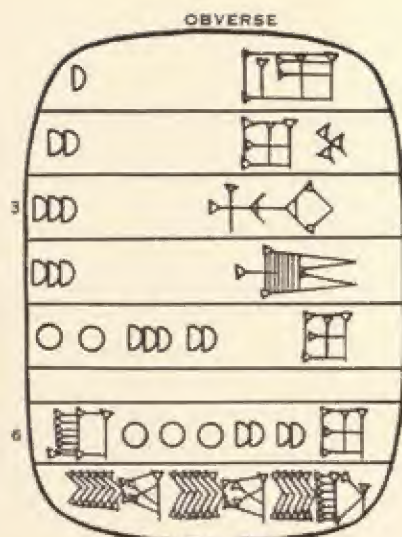
170



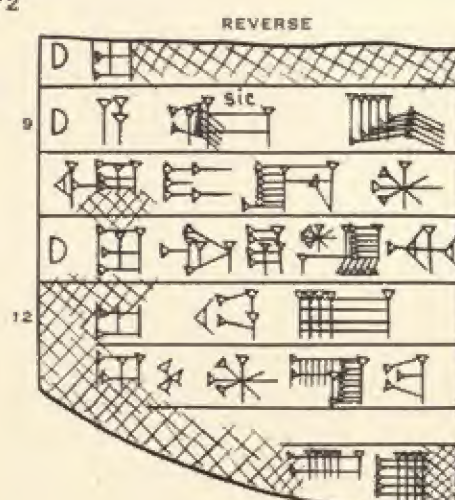
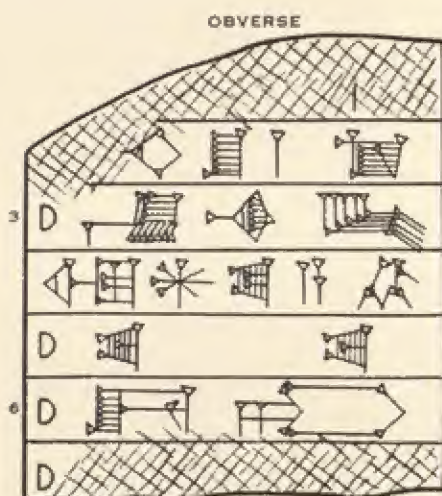




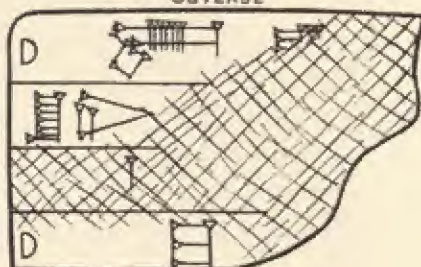
171



172

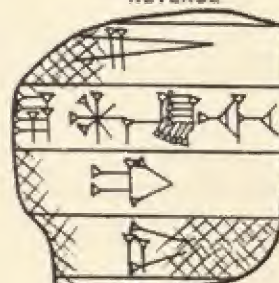


173  
OBVERSE



REVERSE NOT INSCRIBED

174  
REVERSE

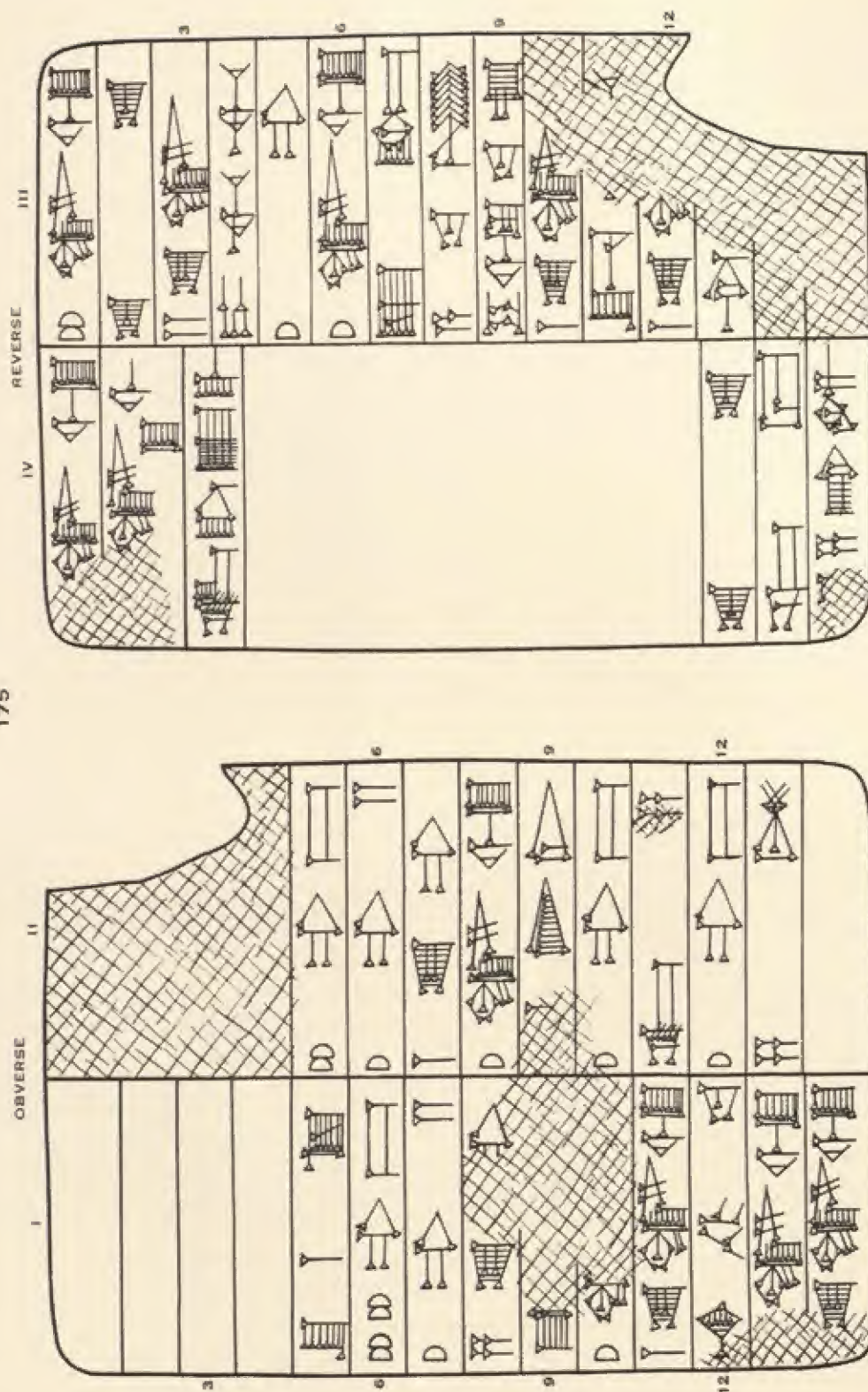


OBVERSE DESTROYED





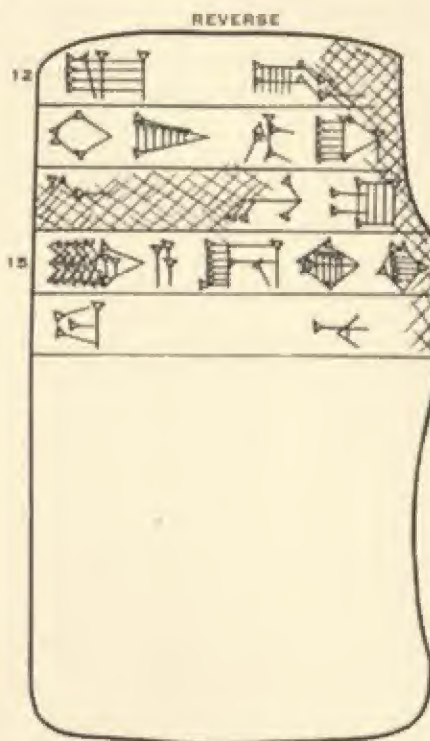
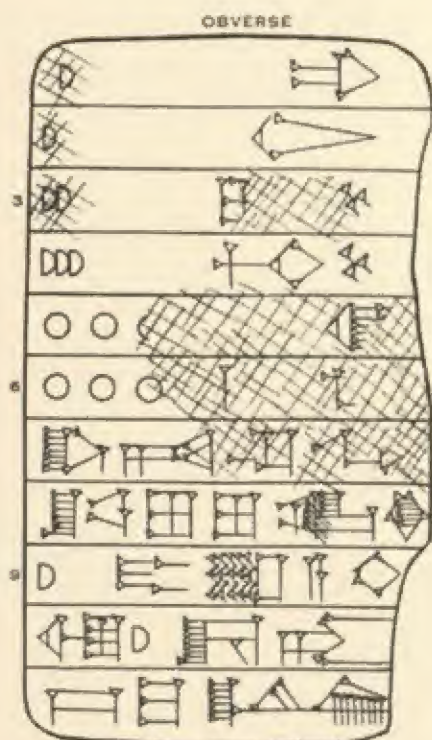
175



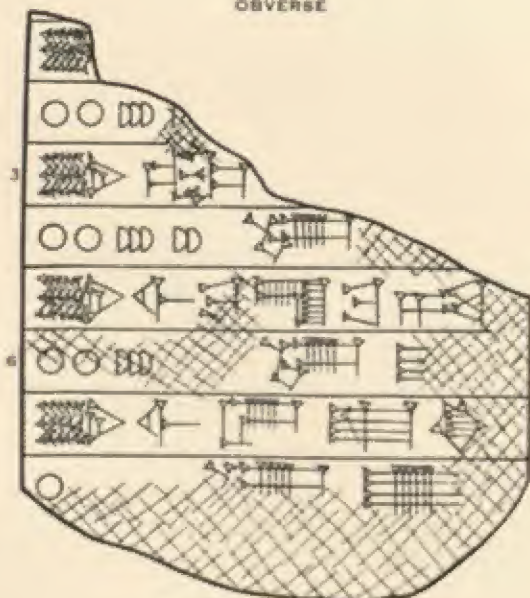




176

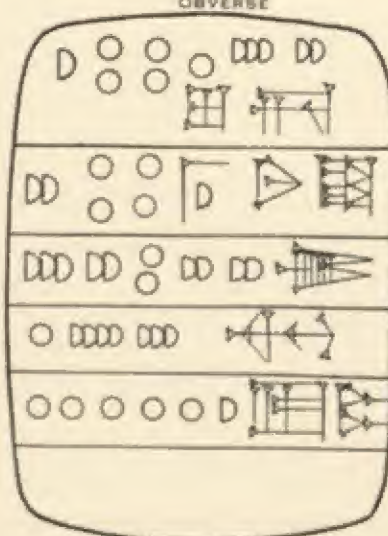


177  
OBVERSE



REVERSE NOT INSCRIBED

178  
OBVERSE



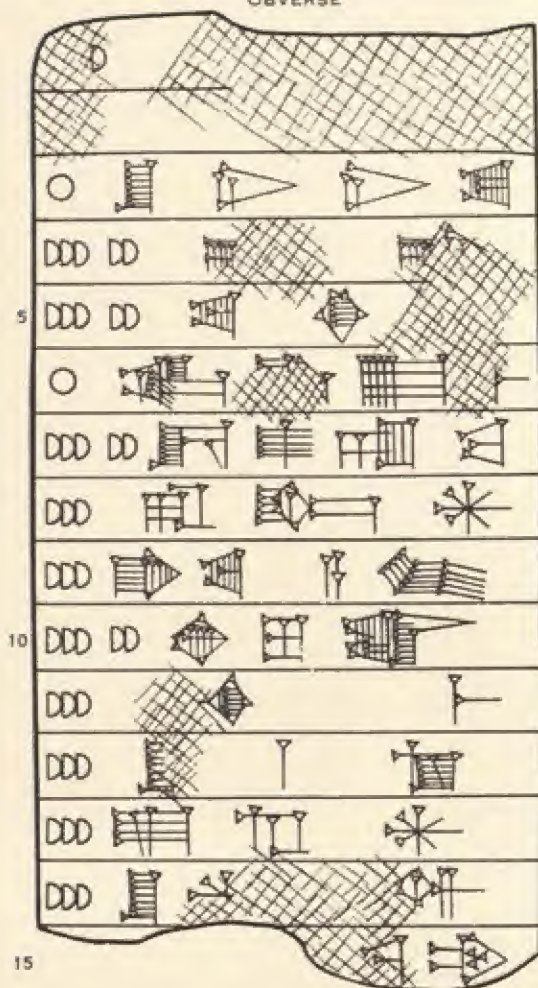
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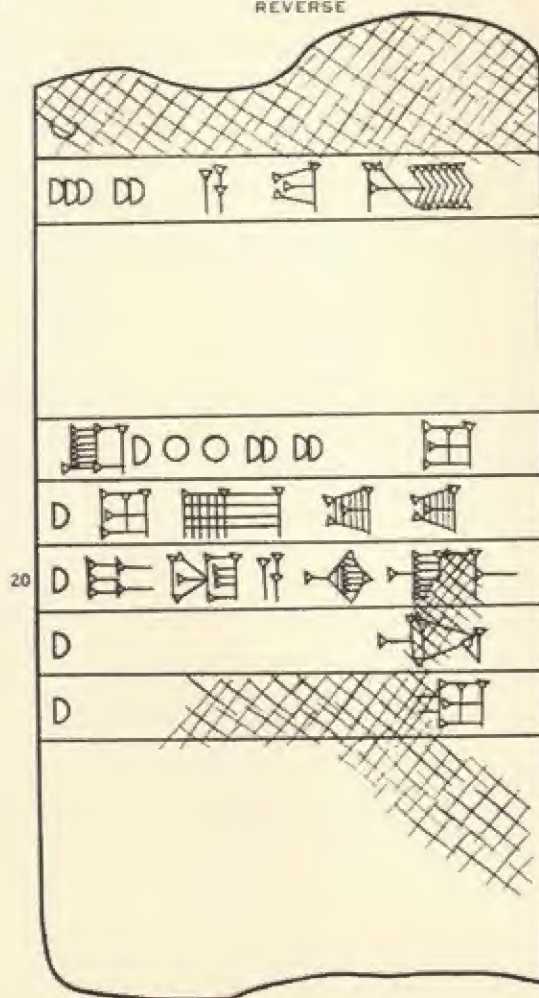


179

OBVERSE

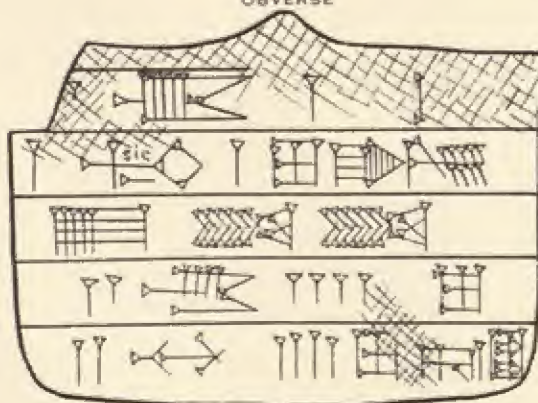


REVERSE

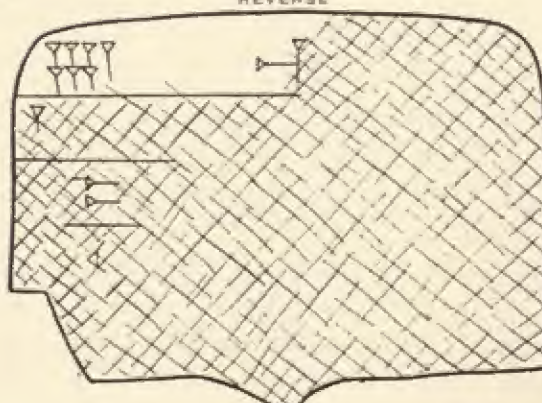


180

OBVERSE



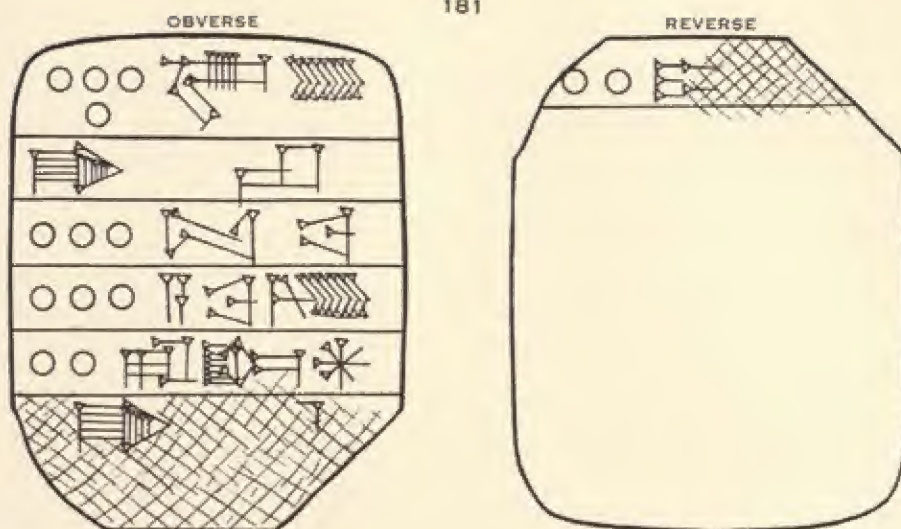
REVERSE



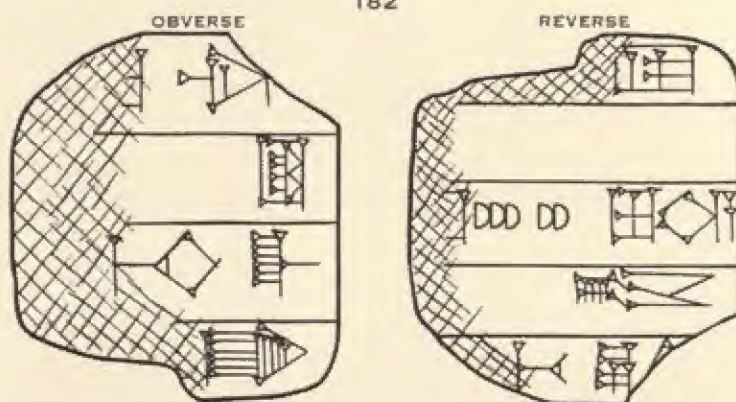




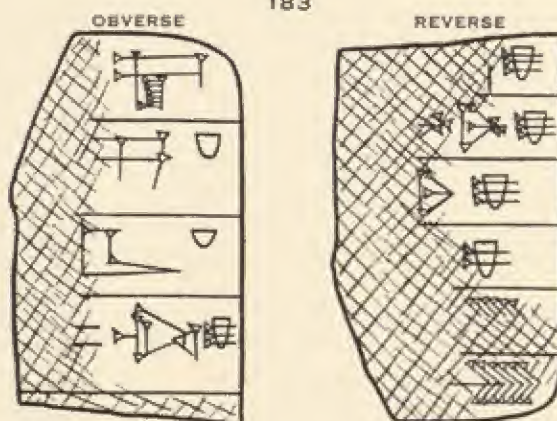
181



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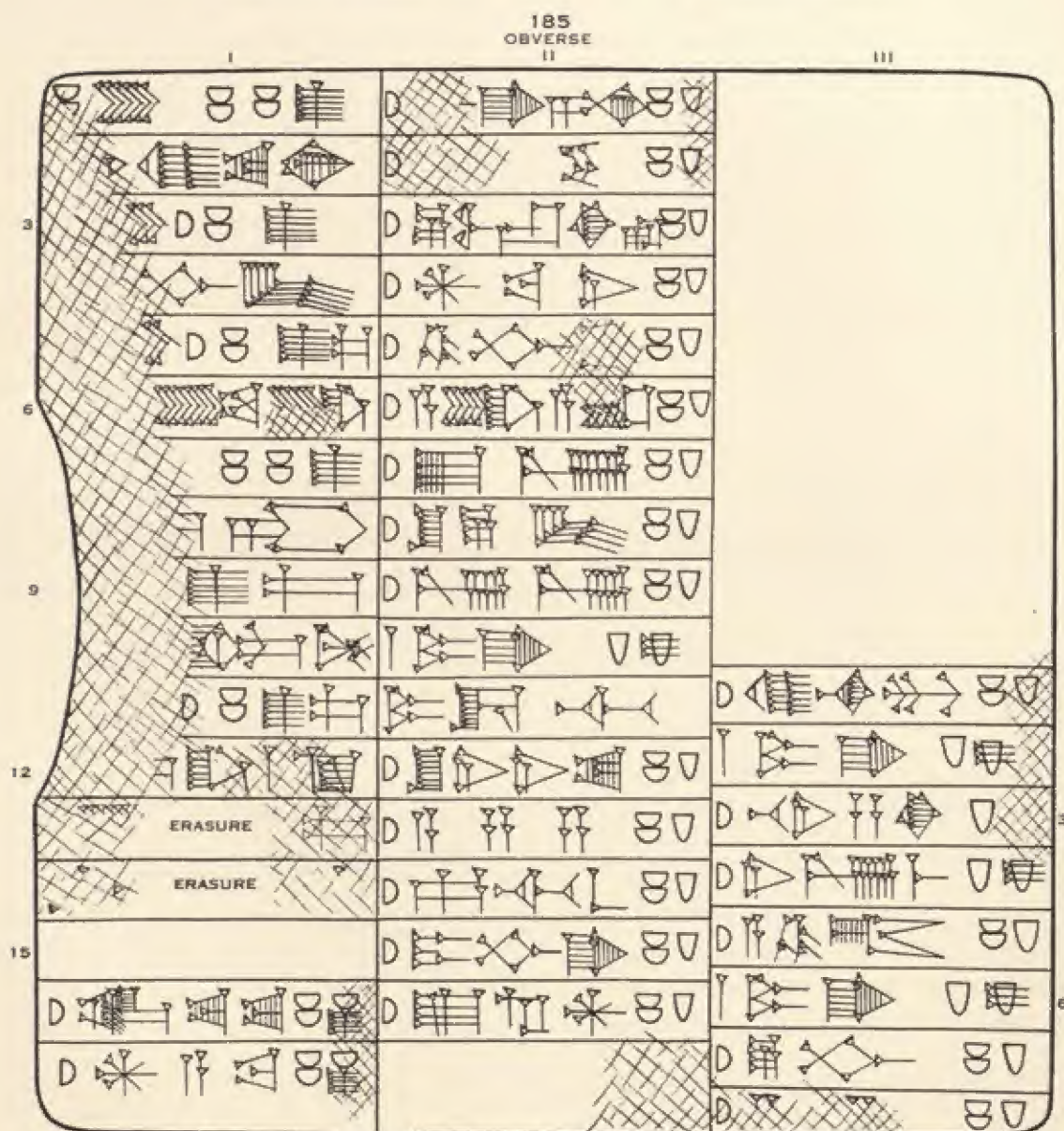
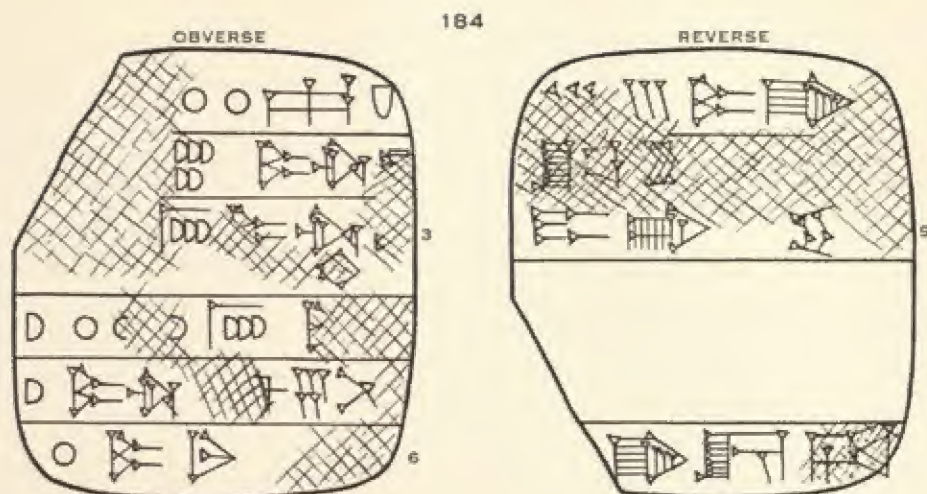


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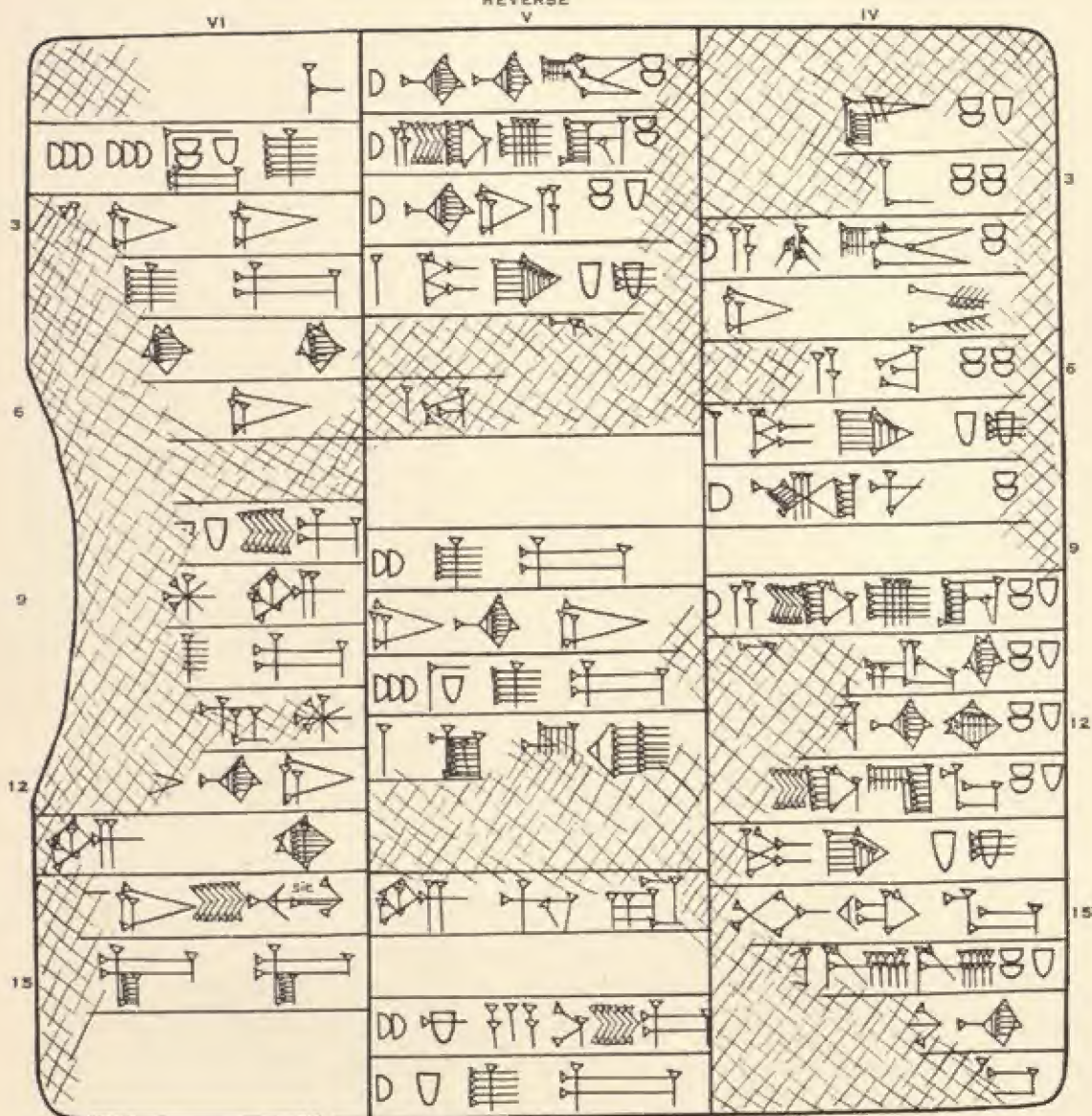






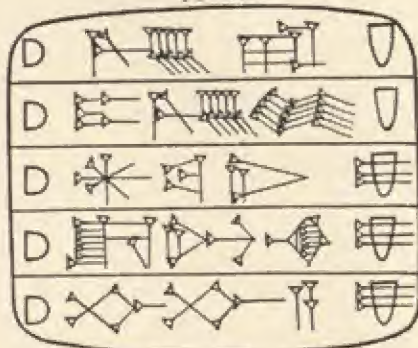


185  
CONTINUED  
REVERSE



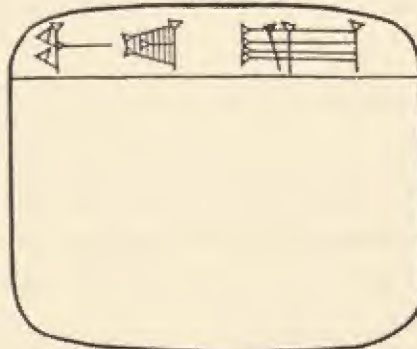
OBVERSE PRECEDING PLATE

OBVERSE



186

REVERSE

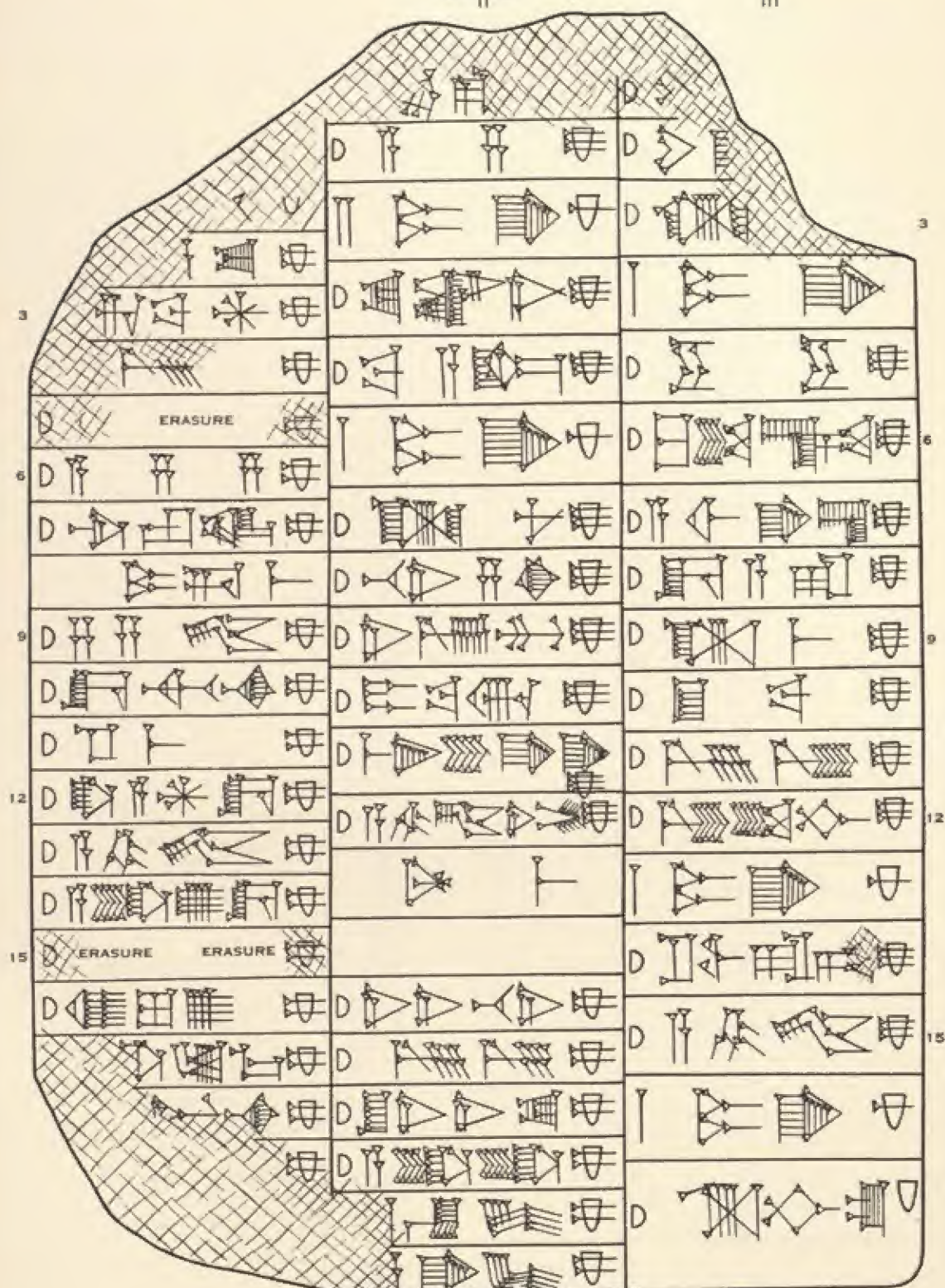






187  
OBVERSE  
II

III

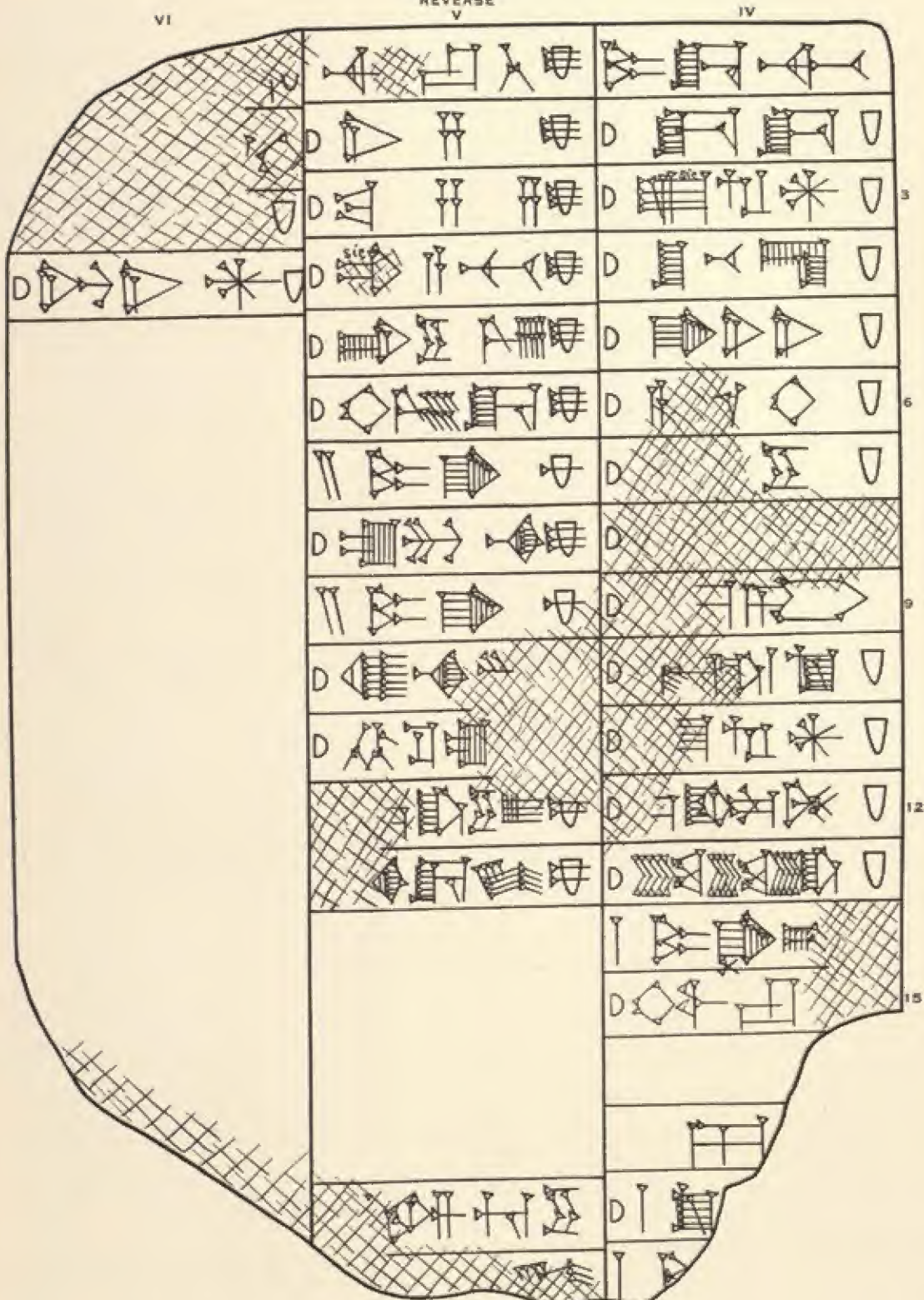


REVERSE FOLLOWING PLATE





187  
CONTINUED  
REVERSE  
V

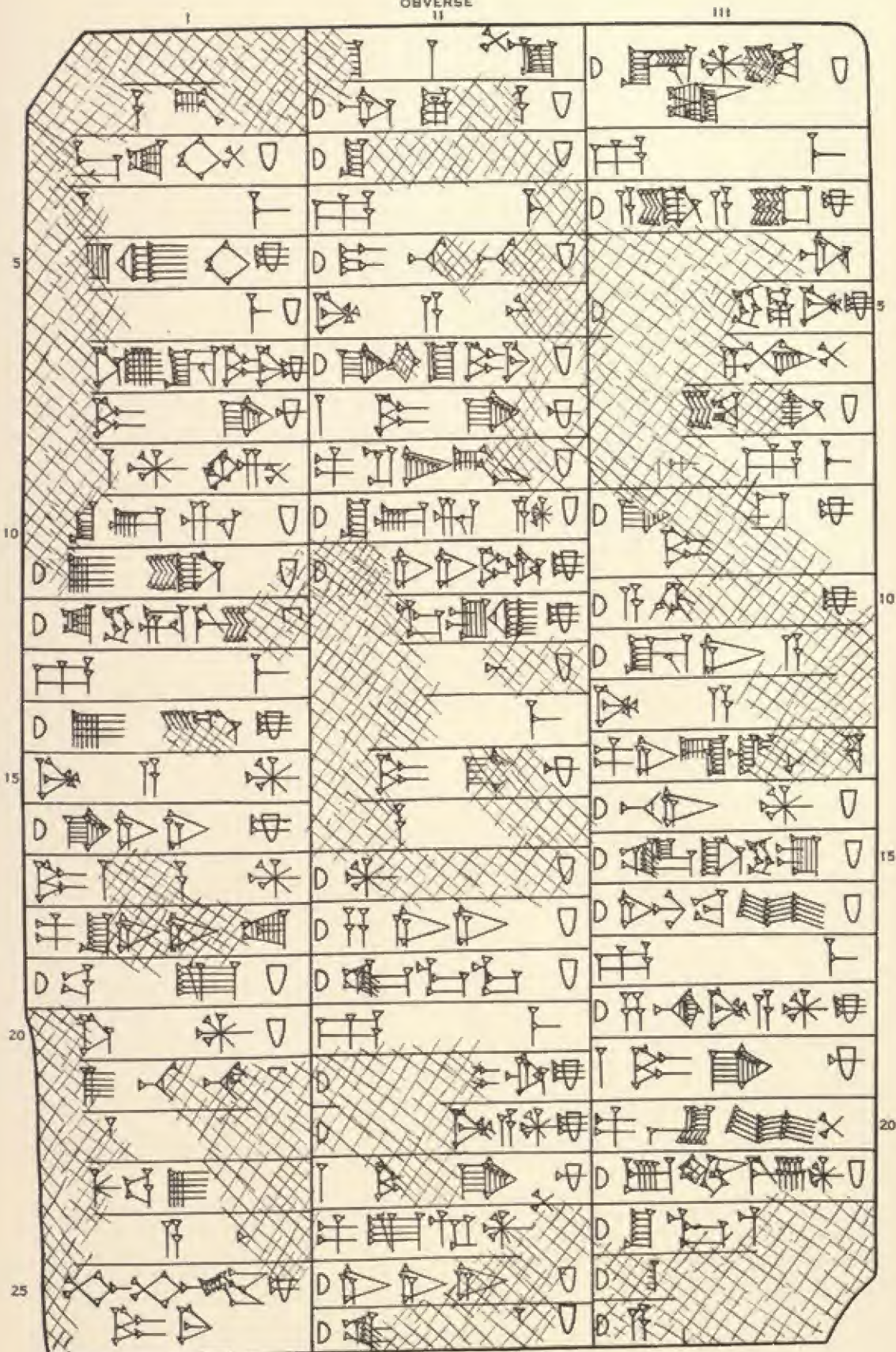


OBVERSE PRECEDING PLATE





188  
OBVERSE  
II

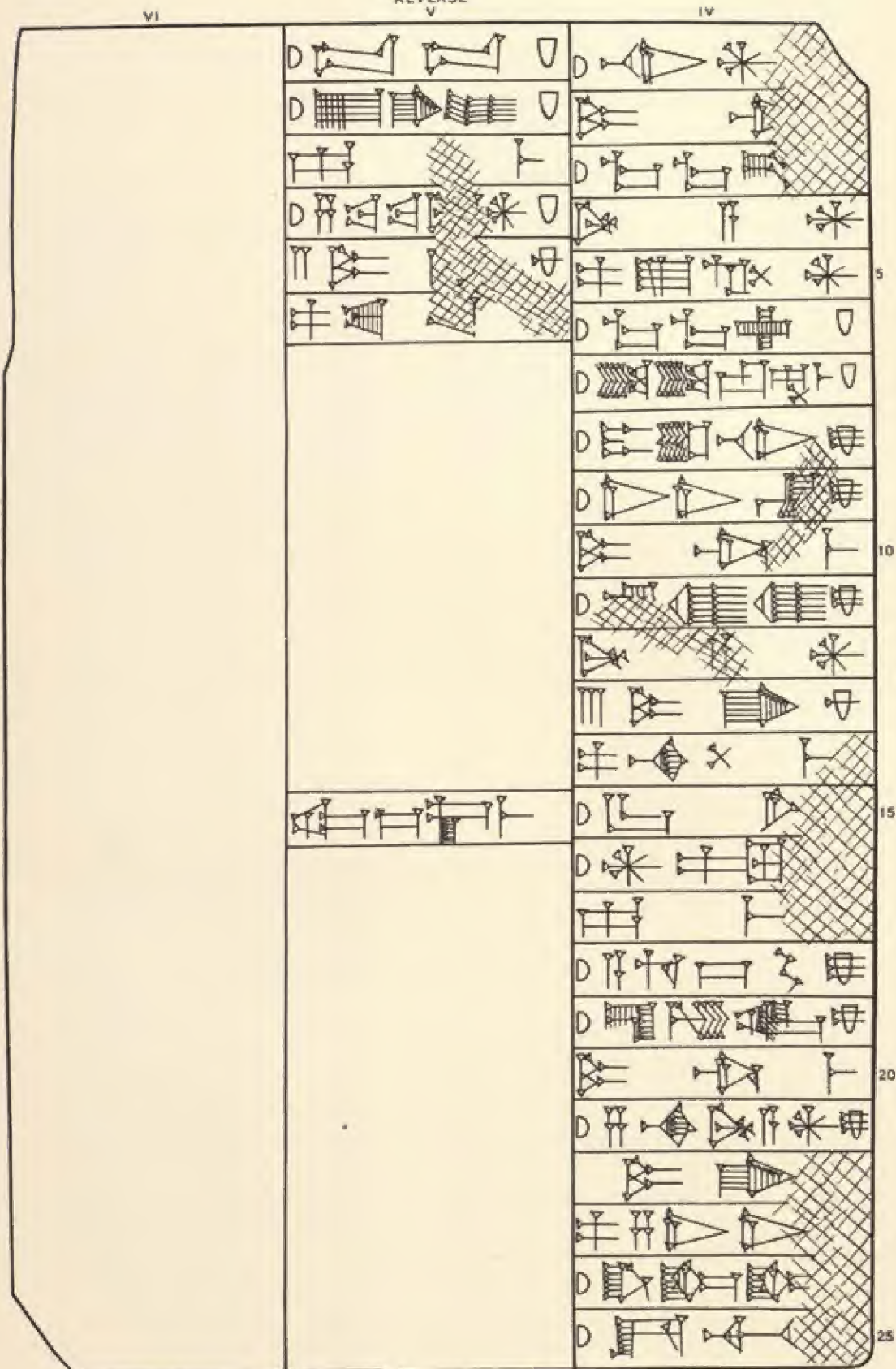


REVERSE FOLLOWING PLATE





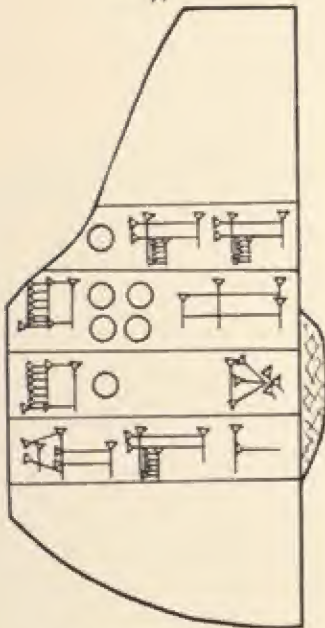
188  
CONTINUED  
REVERSE  
V





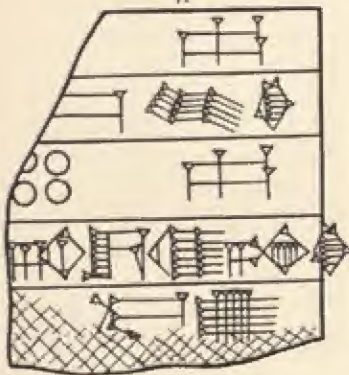


189  
REVERSE  
VI

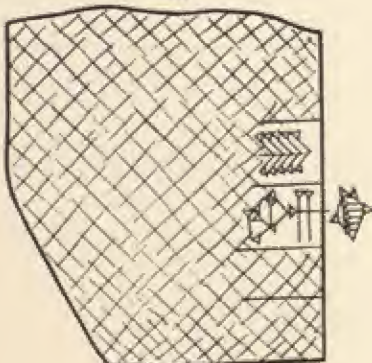


OBVERSE DESTROYED

191  
OBVERSE  
II



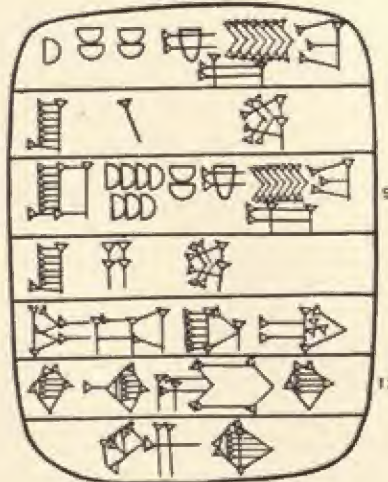
REVERSE  
III



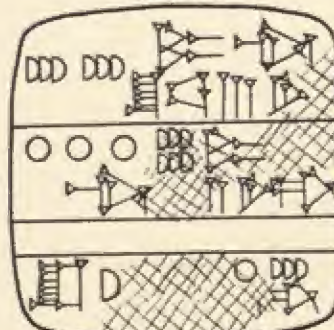
190  
OBVERSE



REVERSE



192  
OBVERSE

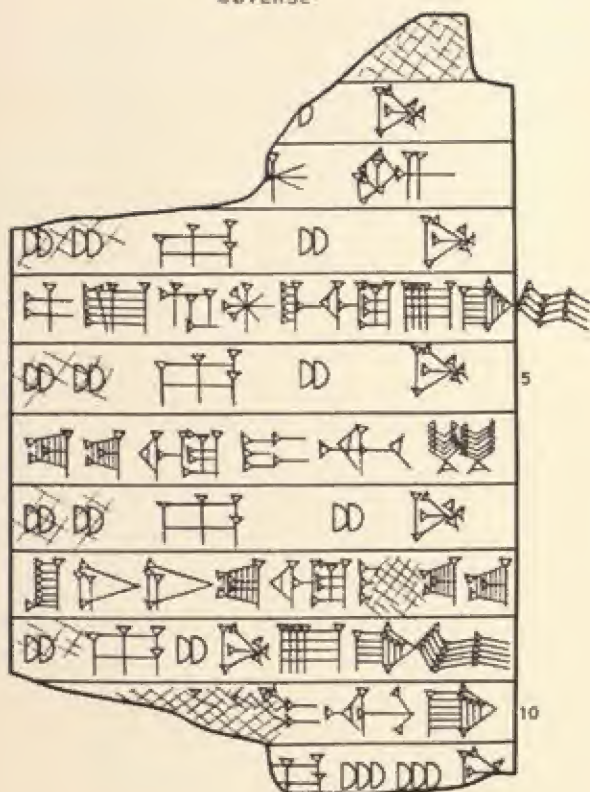


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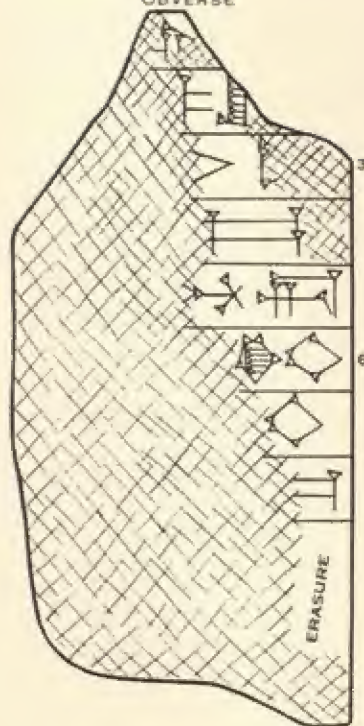




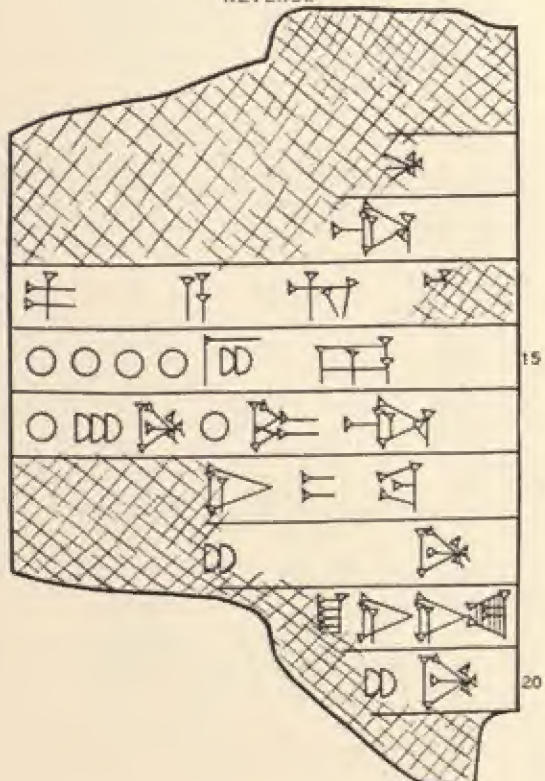
193  
OBVERSE



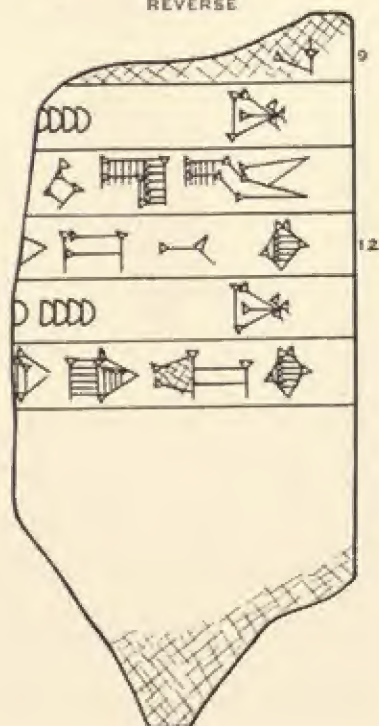
194  
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REVERSE



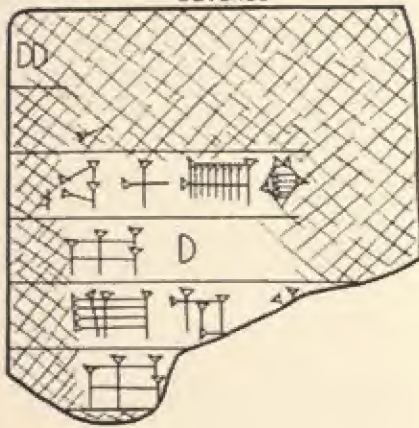
REVERSE



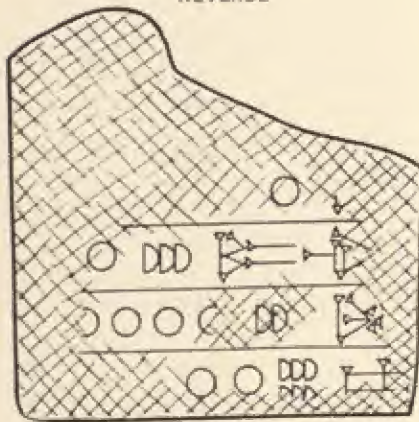




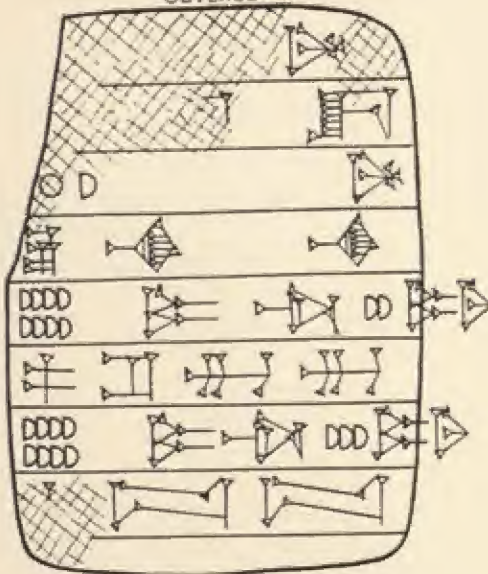
195  
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REVERSE

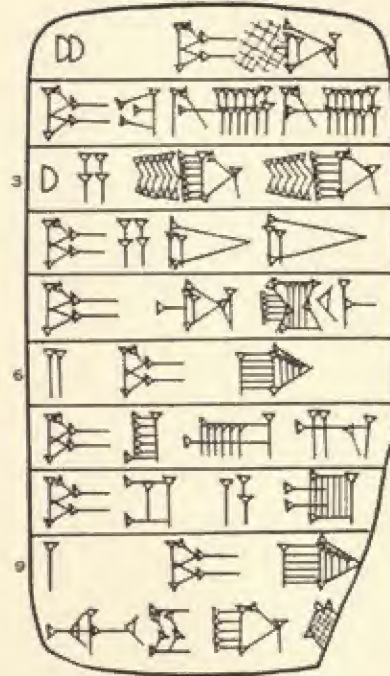


196  
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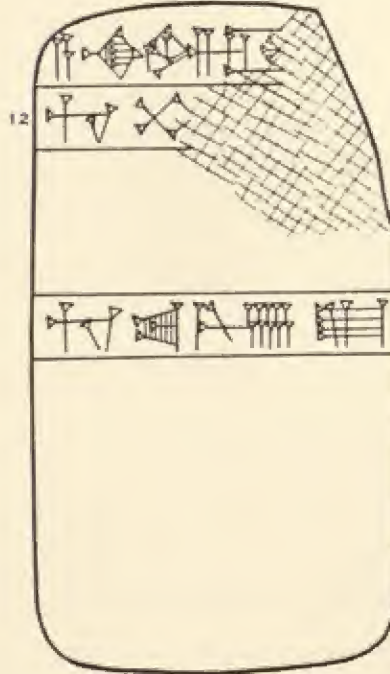


REVERSE NOT INSCRIBED

197  
OBVERSE



REVERSE





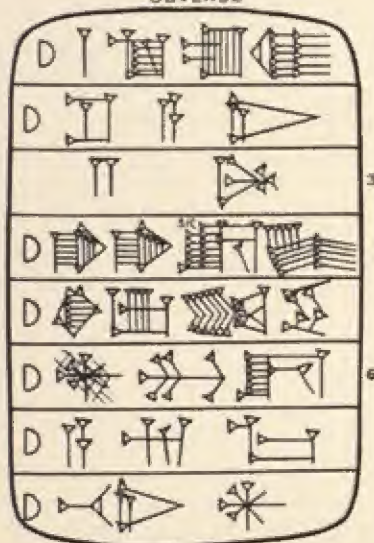


198  
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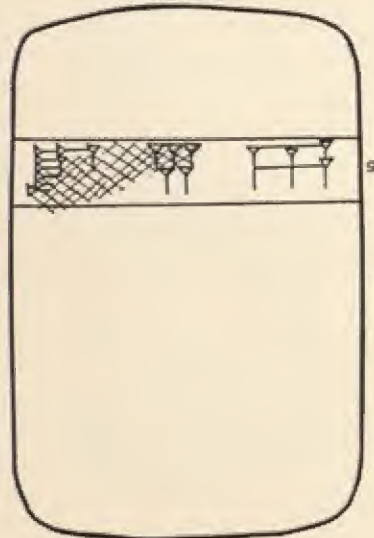


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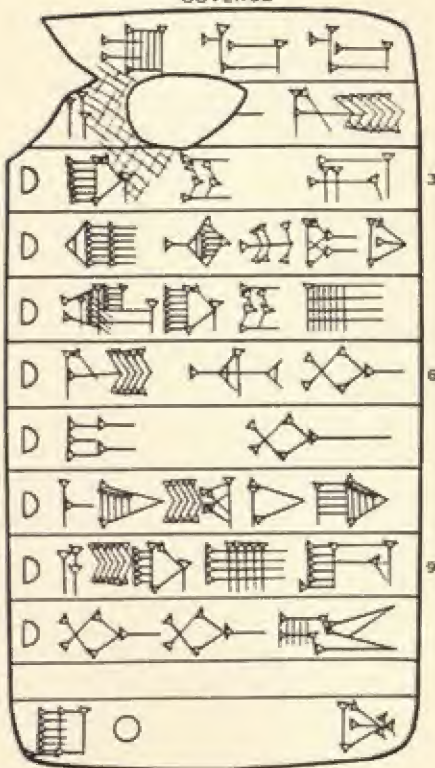
199  
OBVERSE



REVERSE



200  
OBVERSE



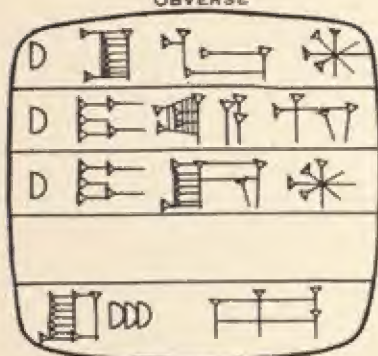
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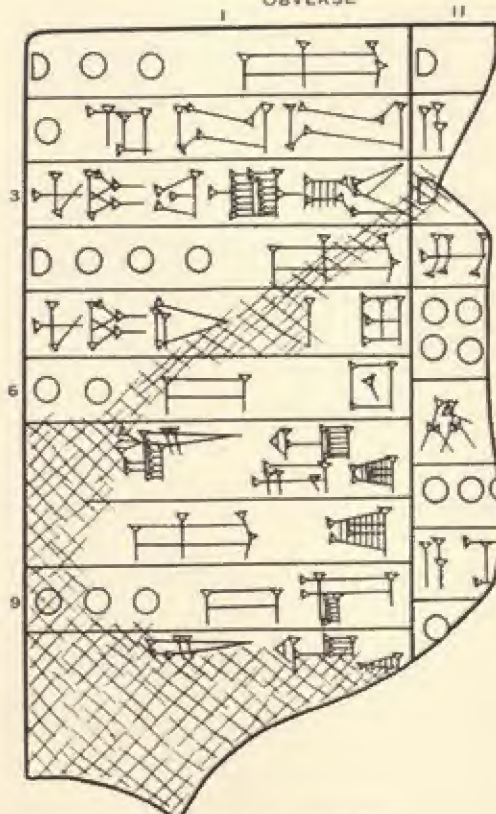
201  
OBSERVE



REVERSE

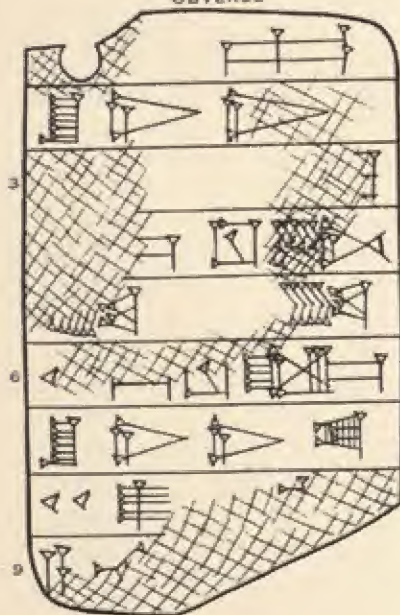


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OBSERVE



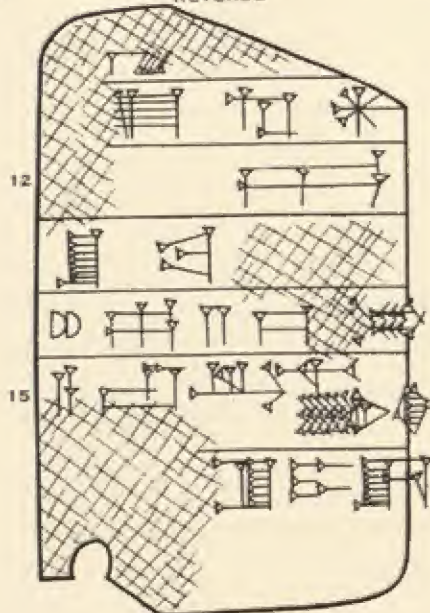
REVERSE NOT INSCRIBED

OBSERVE



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REVERSE









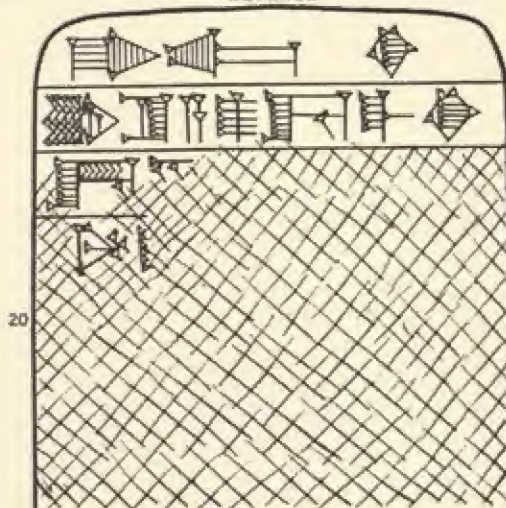
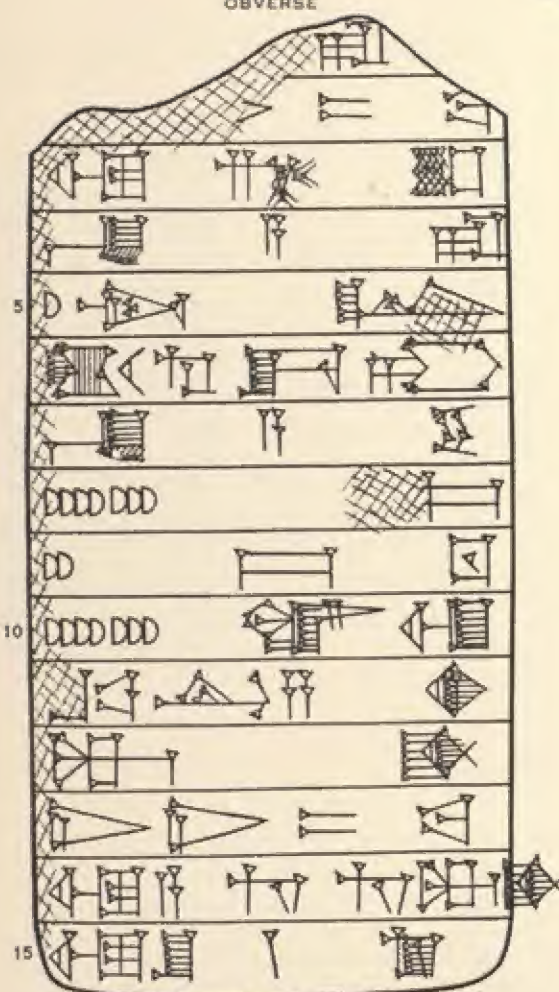




OBVERSE

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REVERSE

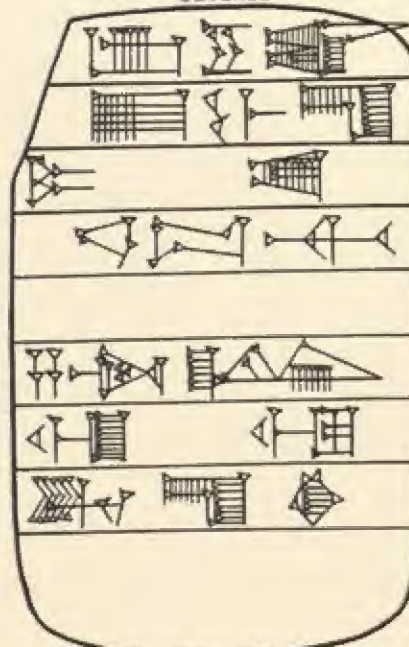


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OBVERSE



REVERSE NOT INSCRIBED

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OBVERSE

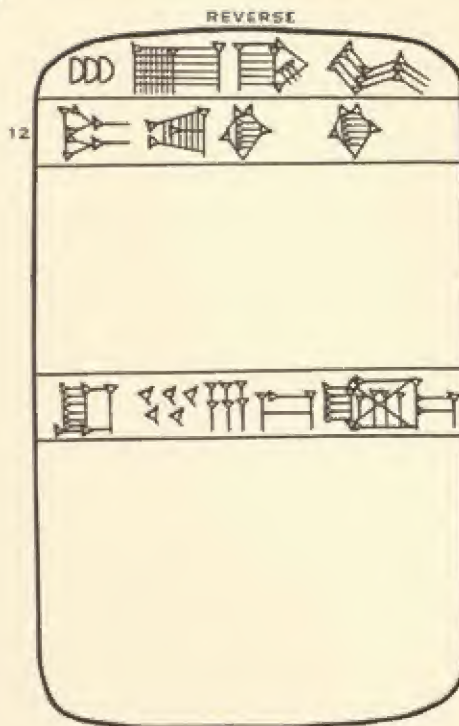
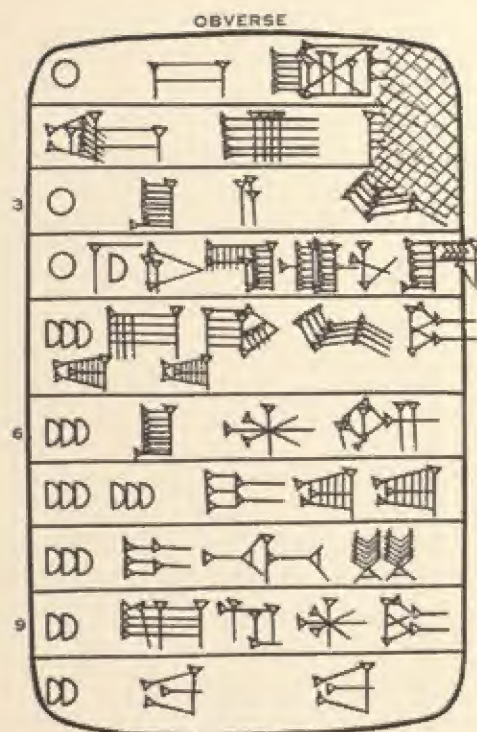


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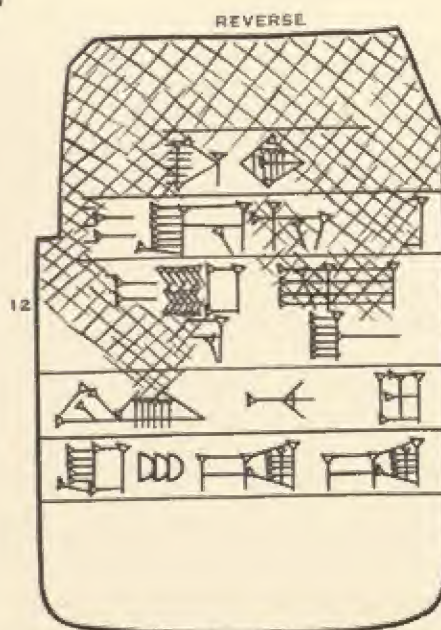
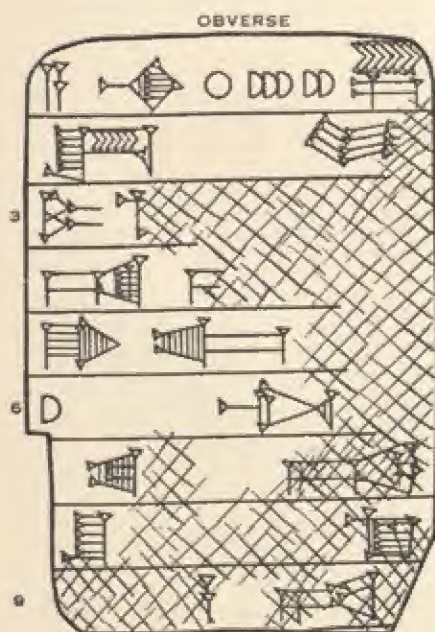




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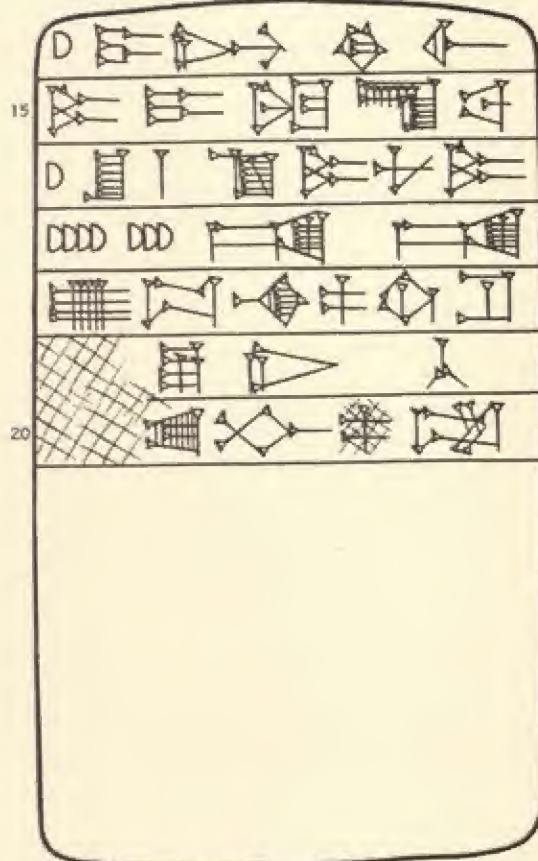
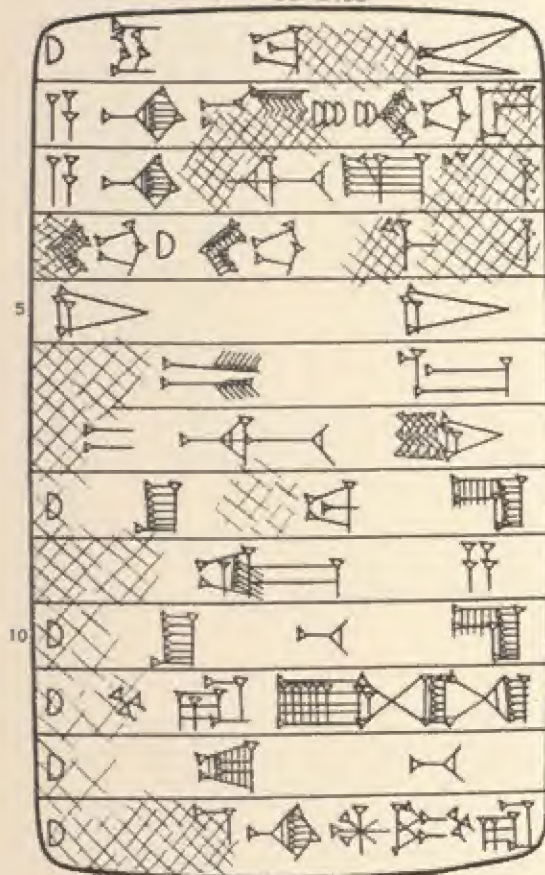




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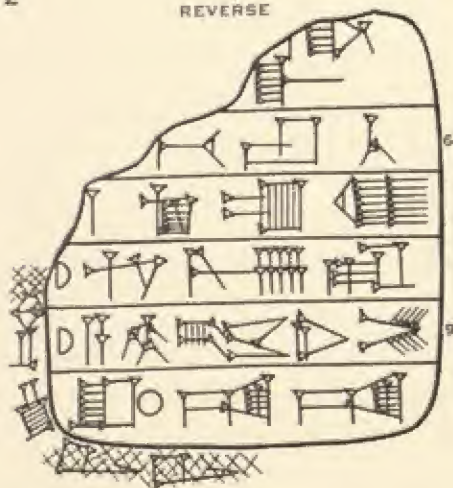
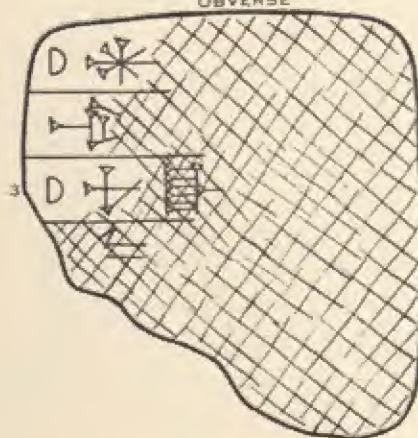
REVERSE



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OBVERSE

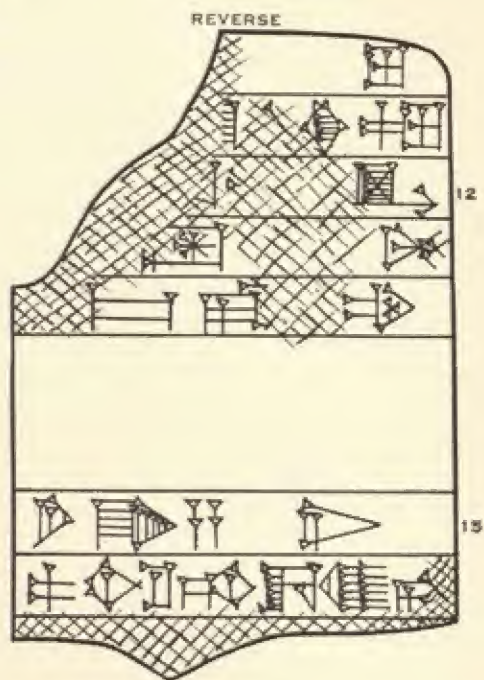
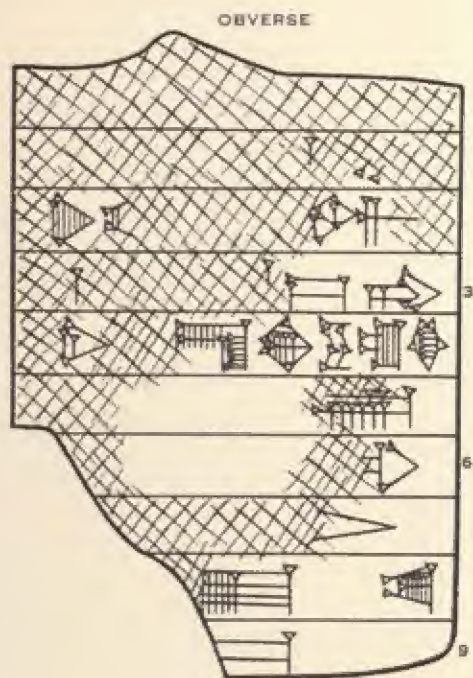
REVERSE



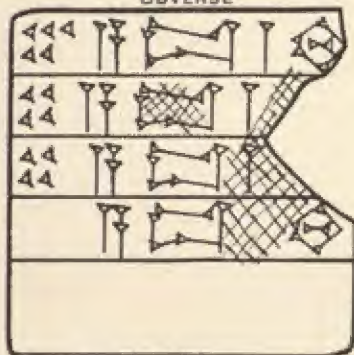




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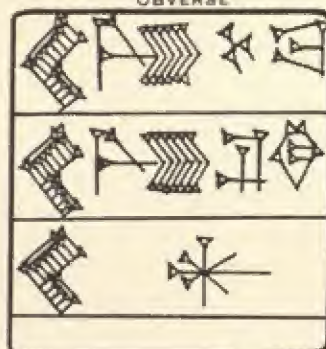


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OBVERSE



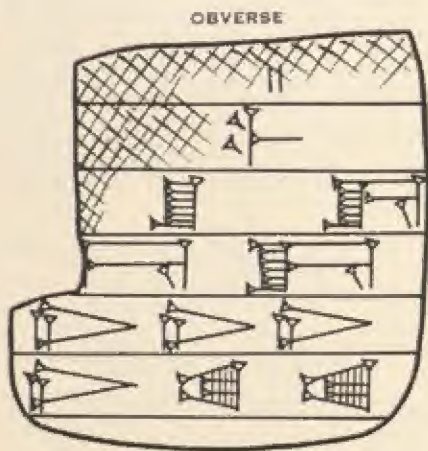
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OBVERSE



REVERSE NOT INSCRIBED

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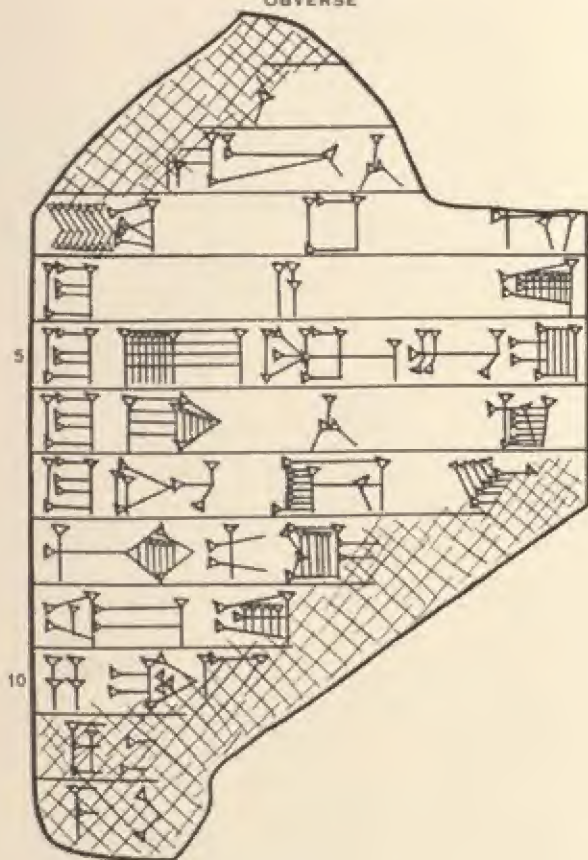




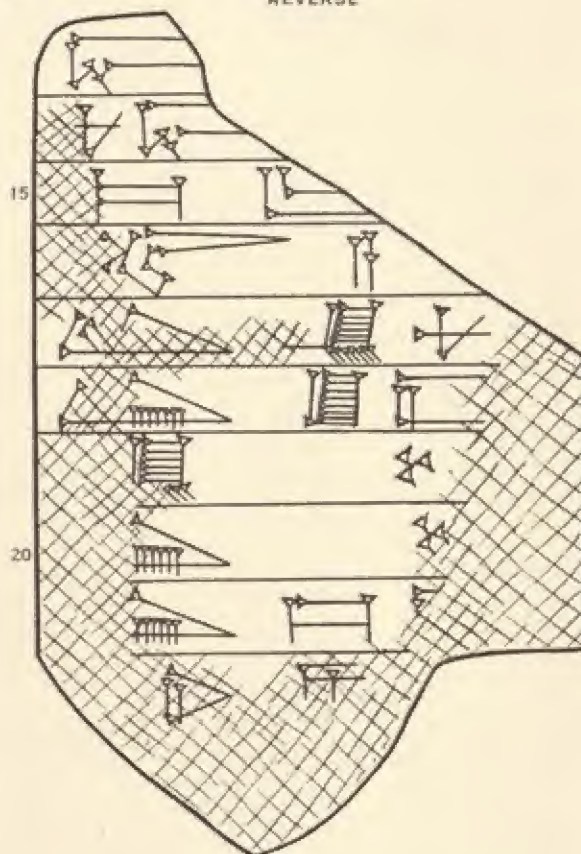


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OBVERSE

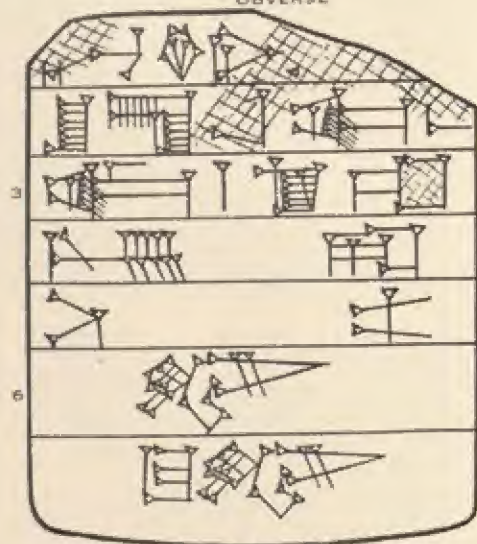


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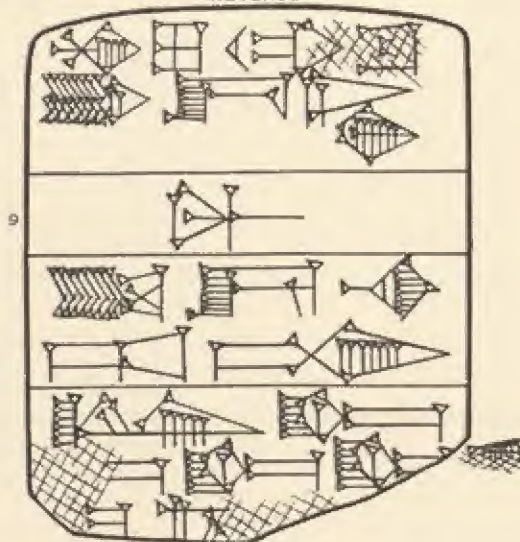


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OBVERSE



REVERSE

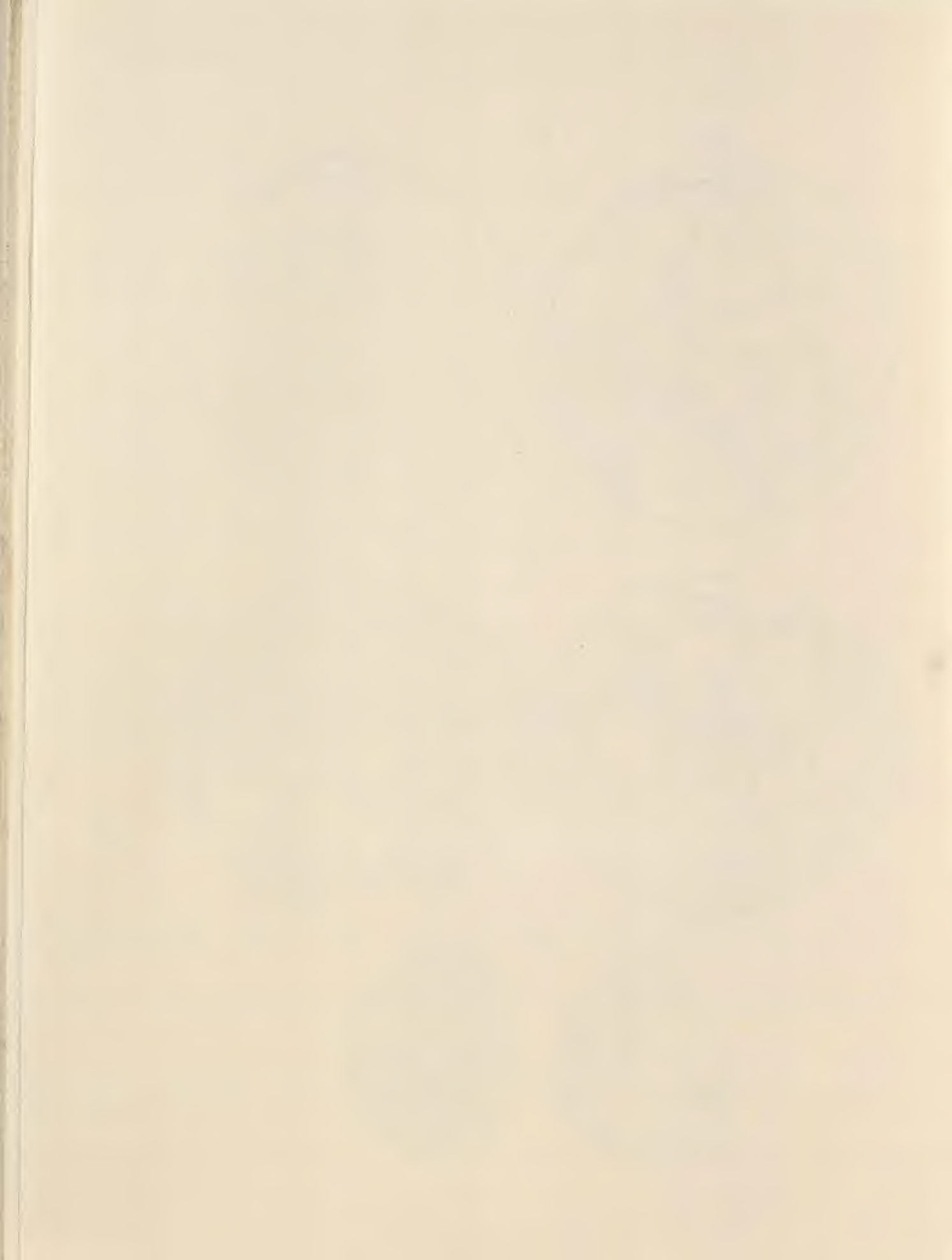










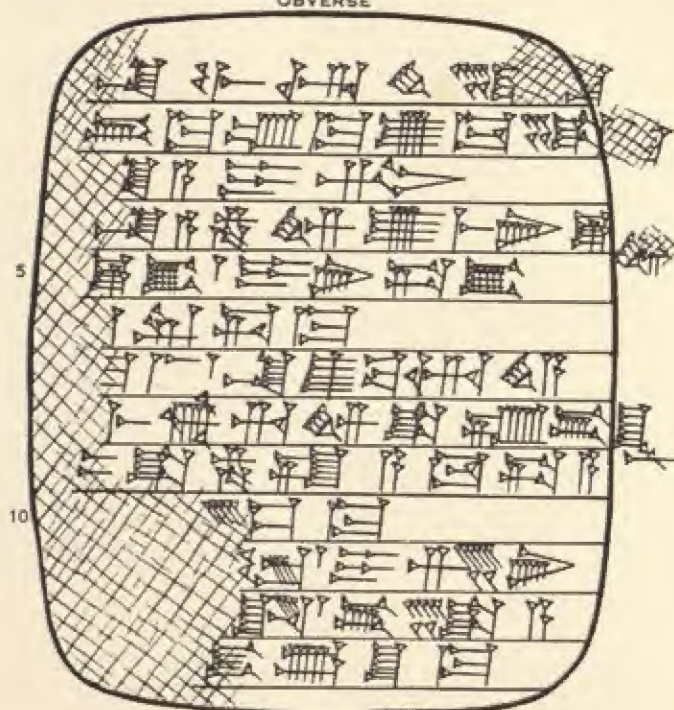




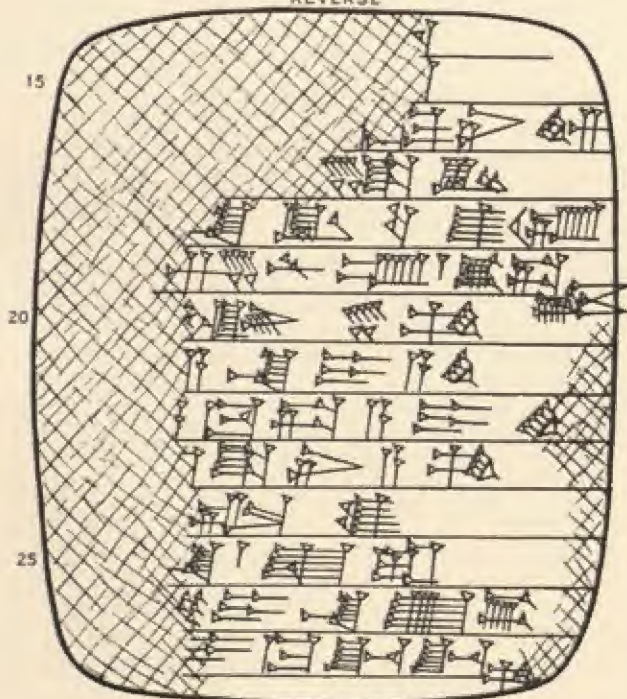




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OBVERSE



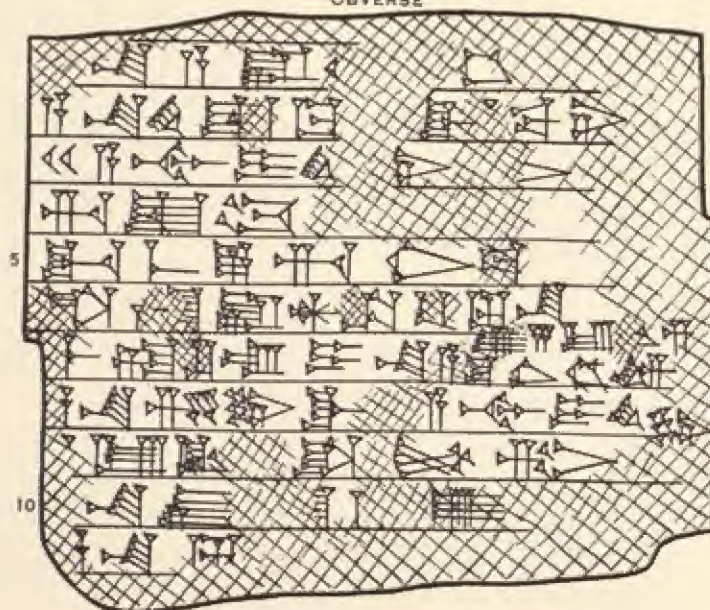
REVERSE



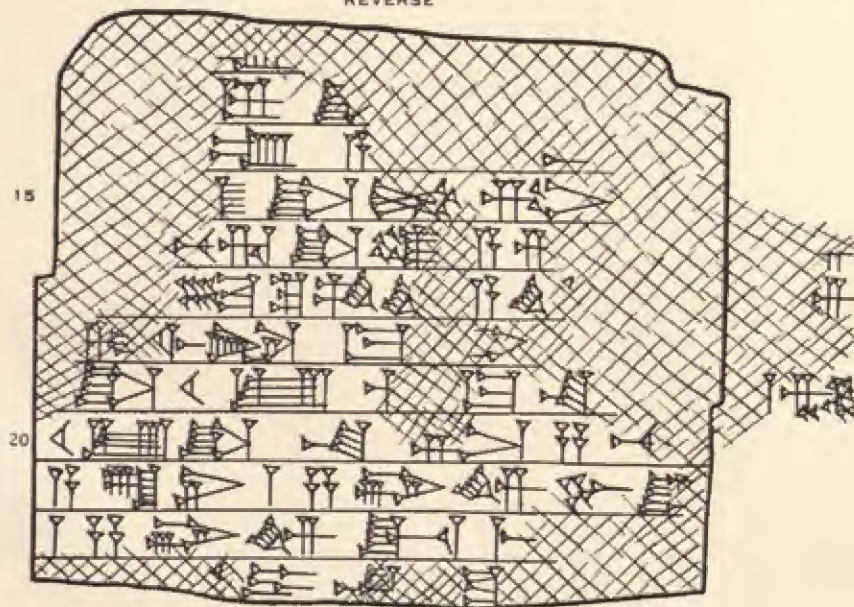




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OBVERSE



REVERSE

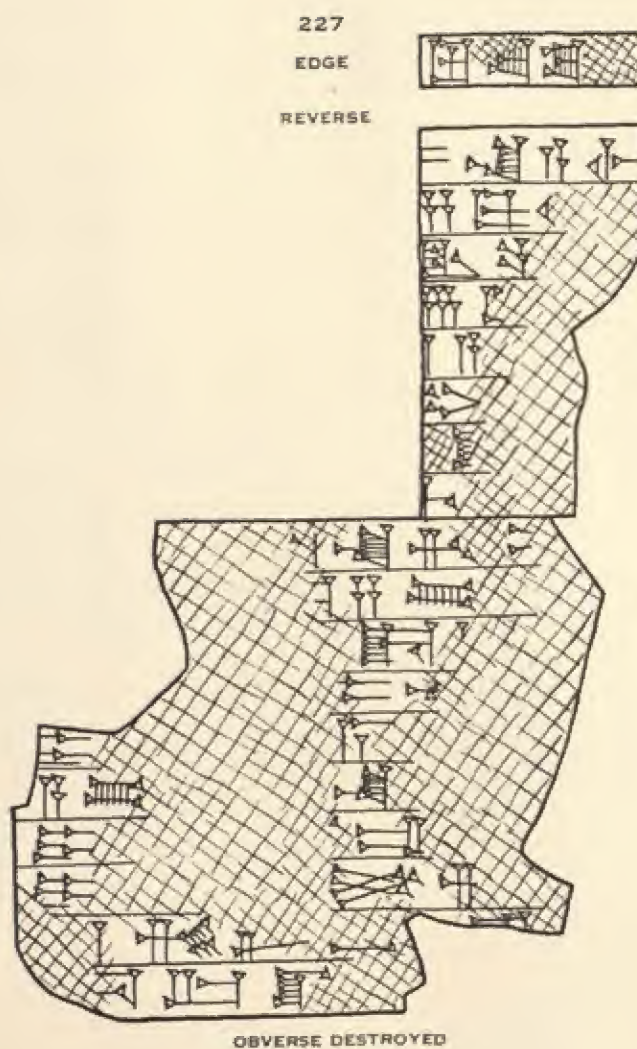


EDGE

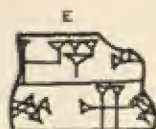
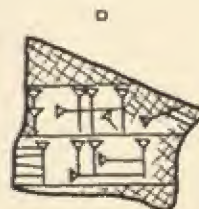
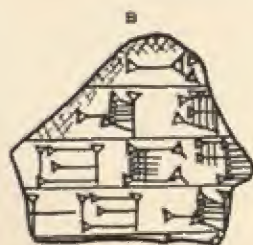








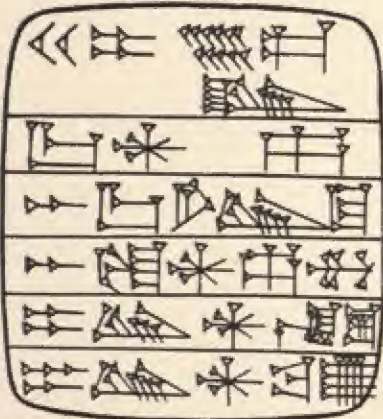
FRAGMENTS OF SAME TABLET







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OBVERSE

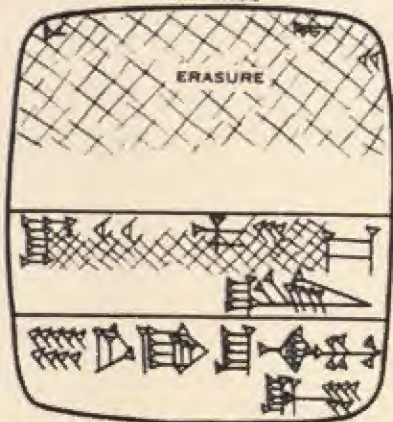


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OBVERSE



REVERSE DESTROYED

REVERSE

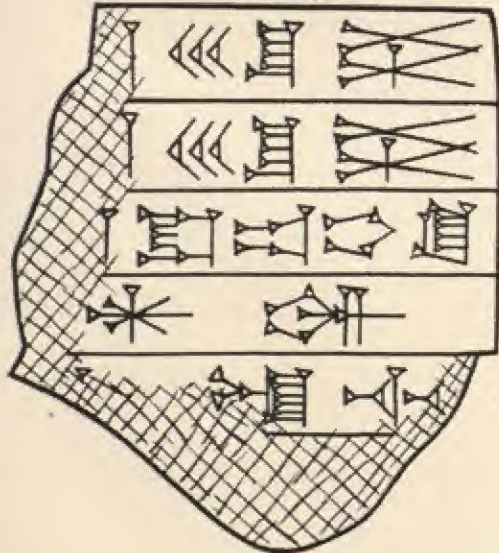


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OBVERSE



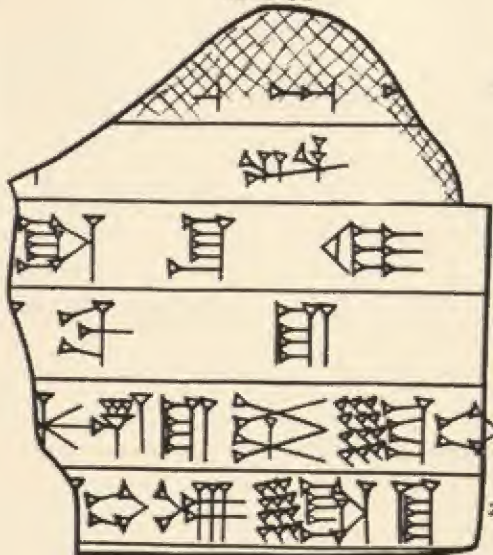
REVERSE DESTROYED

OBVERSE



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REVERSE



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5

20





PHOTOGRAPHS OF SELECTED TABLETS





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OBSERVE



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REVERSE







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OBVERSE



REVERSE



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OBVERSE



REVERSE













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